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The
CHRISTIAN CENTURY
A Journal of Religion

The Religion of Luck

Numerology, Palmistry and Other Forms of Sophisticated Voodooism

By Charles W. Ferguson

The Raskob Herring

An Editorial

Must We Do Nothing?

A Reply to H. Richard Niebuhr

By Reinhold Niebuhr

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The CHRISTIAN CENTURY

March 30, 1932

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The Office Notebook

No innovation made in a long time seems to have met with such general approval from our readers as the guide to the new feature movies. Letters continue to come in from all parts of the country, asking on what terms these reviews can be reproduced in church bulletins, on school notice boards, and in local publications. To all such requests, of course, it is necessary for The Christian Century to reply that it has no control over reproduction rights of these reviews, which are supplied to it by the National Film Estimate service, conducted by the magazine, Educational Screen, with editorial offices at 64 East Lake street, Chicago.

This estimate service is an independent enterprise, with trained observers, located in several cities, reporting on the feature movies as they are released, and the editor of Educational Screen, Mr. Nelson L. Greene, coordinating these reports as they are received. The service has no connection, either direct or indirect, with the producing end of the industry, and for that reason, together with its long-established reputation, it has gained a widespread public confidence.

Only one criticism of importance occasionally creeps into these letters of commendation. This concerns the timeliness of the reviews. Certain reviews, it is reported, are not printed until after the pictures in question have been shown in the writer's locality. This is a real problem, and one for which no perfect solution will ever be found. The trouble lies in the irregular dates of release of films. Owing to local conditions, the producers will sometimes show pictures in towns in Iowa or Florida or elsewhere that have not yet been shown in New York or Chicago—or even Hollywood!

Our method of dealing with this problem is the best we have been able to work out to date. This is to take the releases of films in the loop theaters of Chicago—the most central city of the country—as our norm, and work from that. Occasionally this method will go astray, but in the vast majority of cases it will supply our readers with a guide to the current pictures long before they reach the neighborhood theaters which make up the bulk of the trade. But if any of our readers have suggestions for an improvement on this method, we will be glad to consider them.

One of our authors writes to tell us that if we had any lingering doubts as to whether or not The Christian Century is read (we hadn't) we can now dismiss them. Three weeks ago he had an article in these pages; up to date he has received 184 letters drawn out by that article! It sounds something like a radio artist's fan mail.

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The CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

Armistice Arranged At Shanghai

ALTHOUGH the official terms have not been made public, it is announced that an armistice has been arranged between the Japanese and Chinese forces near Shanghai. Japan is reported to be returning large numbers of troops to their home barracks, and China to be sending from Peiping a force of specially trained gendarmes for the policing of the evacuated area. If, as is rumored, the terms of the armistice require the Japanese to remove their troops to positions occupied before January 28—the day of the first clash—and the Chinese to agree to the dissolution of the boycotting societies, it is difficult to see for what purpose Japan incurred the enormous losses of the recent fighting. For it will be remembered that the Chinese authorities accepted the demand for the dissolution of the boycotting societies before the fighting started. If the Japanese "face" has been saved by this outcome, then it must be concluded that it does not take a great deal to save the Japanese "face." One wonders how long it will be, despite a censored press, before the Japanese public awakens to the folly and uselessness of the whole Shanghai adventure.

Japan's Internal Difficulties

PERHAPS the hour of awakening is not far distant. Already there are rumblings of internal difficulty in Japan. The diet met on March 21 in order to pass the emergency appropriation bills carrying 67,450,000 yen for the Shanghai and Manchurian campaigns. The overwhelming victory won by the seiyukai party in the recent election insures the passage of these bills without opposition in the lower house, but they are by no means sure of getting through the house of peers without attack. Moreover, clashes of personality within the cabinet are reported to have produced a situation which is likely to force a reconstitution of the cabinet, and perhaps even an abandonment of the seiyukai in favor of some form of national government. Most significant of all is the action of the censorship in allowing the cabling of long accounts of the growth of a movement among army officers which favors an abandonment of parliamentary and party government altogether and the substitution of some form of military dictatorship. These indications cannot, it is true, be said to point toward any popular reaction against the part which the army and navy have recently played. It is probably too early, as yet, for the masses to have discovered what the China campaign may have done to make more difficult their lot. But it is evident that all is not serene within Japan; that drastic changes of some sort may take place there at almost any time. In the meantime, Japan seems to have a new difficulty on her hands in Manchukuo. Attempts to secure either diplomatic recognition or foreign financing for that adventure have failed, and reports from Changchun admit that the popular uprisings against the authority of the new state are taking serious form. Moreover, in a secret session of a special committee of the assembly of the League of Nations, held on March 17, the small member-states opened their campaign to force the league to declare at once that the puppet state is unrecognized and unrecognizable.

The Threatened Goose May Turn

OUR excitable contemporary, the Chicago Tribune, literally foams at the mouth in its denunciation of the act of the house of representatives in rejecting a sales tax and voting to raise the tax on incomes in the higher brackets to war-time levels. As the fervid defender of wealth sees it, a tax of seven per cent on net incomes in the first category above $8,000 is "crushing taxation," while the proposed higher rates running up to 65 per cent on incomes over $5,000,000 is "punitive taxation." The word "punitive" is of course mere rhetoric, and not very good rhetoric at that. There is probably not a single member of the house who wishes to punish anybody for having an income of more than $5,000,000. The idea is simply to collect the money that the govern-

ment needs from the people who can most easily spare it. Sixty-five per cent of $5,000,000 is $3,250,000, a whale of a sum, to be sure, for anybody to pay in taxes. But the remainder is $1,750,000, which is also a whale of an income for anybody to have. And as to "crushing" the $8,000 people by collecting $560 from them, it would be hard to say how many million people there are in this country who would like to be crushed that way if they were simultaneously sustained by the remaining income of $7,440 plus a personal exemption of $3,500. The heart of the argument is, first, that the rich simply won't play unless their large incomes are left virtually intact; and second, as cleverly set forth in one of Carey Orr's Tribune cartoons, that "American wealth" is the "goose that has laid all of our golden eggs"—to wit, wages, salaries, incomes and taxes. If the first of these propositions could be proved true, the powder would be placed and the fuse laid for the biggest revolutionary explosion this country ever saw; and the second is the most fatal economic fallacy that any social order can fall a victim to. Wealth undoubtedly has its uses. But the goose that lays the golden eggs is labor, and the trouble up to now has been that somebody else has been gathering the eggs. The rich won't play unless they can make the rules of the game in their own interest, but the poor must play or starve. If that is true, it is the perfect definition of special privilege, and it is against special privilege (not against wealth) that the spirit of this age is in revolt.

Bishop Badley's Book

A FAIRLY constant proportion of the mail reaching this office consists of appeals for treatment of some evil within a given communion, the writer always maintaining that the subject cannot be dealt with candidly except in a paper that has no denominational commitments. At present, a number of letters of this sort are coming in from Methodists. A Methodist bishop has written a little book, which is stirring up the wrath of Mahatma Gandhi's followers in India; so we are being besought by other Methodists to give the bishop the rebuke which, we are told, he deserves, but which no Methodist leader or organ dare give him. All of which we consider nonsense. If Bishop Badley were in actual need of rebuke, past experience does not suggest that there would be any hesitation, within his denomination, over giving it to him. But the excited state of mind of our correspondents suggests that they have given more attention to the bad effect which the book may have on the fortunes of the Methodist missions in India than to the legitimacy of the bishop's argument. The whole point of the book, which is called "The Solitary Throne," is summed up in the quotation from Mahatma Gandhi placed on the first page: "I cannot set him (Christ) on a solitary throne, because I believe God has been incarnate again and again." By contrasting this and other statements of Gandhi's with the reported claims of Jesus (including those in the Fourth Gospel) the bishop seeks to show the shortcoming of Gandhi's spiritual leadership, and particularly the illegitimacy of speaking of him as a Christian. The trouble here is precisely the trouble that has been pointed out in these pages before when dealing with the condition of modern missions—the haziness of missionary Christology. From the standpoint of orthodox Christology Bishop Badley's thesis is not only justified; no other is possible. If, therefore, there are those who feel outraged by the appearance of such a book, their problem is with the Christology that lies behind it, rather than with the loyalty to a faith that finds expression in it.

The Nation Wants The Facts!

CONFLICT of testimony as to conditions in the Kentucky coal fields has now reached the point where some impartial, authoritative investigation is needed. If the facts are as Mr. Dreiser and his associates say they are in their just-published book, "Harlan Miners Speak," or as Mr. Frank and his companions testified they are in their appearance before the special congressional hearing, then constitutional forms and guarantees have been demolished. But if the facts are as certain citizens of Harlan and Bell counties insist that they are, then a commonwealth is being maligned and a false picture of a region and of an industry is being spread throughout the country. Who is telling the truth? What are the facts? The nation has a right to know, and it wants to know. In an effort to secure dependable information Senator Costigan has introduced a resolution calling for an investigation by the senate committee on the judiciary, or any sub-committee which that body may authorize to act in its stead. This investigation will, if made, concern itself in the main with the charges that civil liberties, guaranteed under the constitution, are denied in the coal-mining regions of Kentucky, as well as with the charges of using violence, both by the mine operators and by the striking miners. The senate should adopt this resolution without delay. The press and people of Kentucky should insist that the senate adopt it.

The Movies Open Their Drive on Congress

OF COURSE, it was just a coincidence. But hardly had the Brookhart bills, calling for an investigation and reform of certain business practices of the motion picture industry, been introduced into congress before the movie interests thought it would be a good time to hold a banquet in Washington. Accordingly, they did so on March 15. And, if the New York Times, whose business manager was one of the speakers, is a reliable source of informa-

tion, it must have been quite a gala occasion. About 1,500 guests, "including Vice-President Curtis and more than four hundred members of congress [there are only 531] . . . greeted with interest Conrad Nagel, Clive Brook, Richard Dix, Patsy Ruth Miller, Jacqueline Logan, Claudette Colbert, Ben Lyon and Bert Lytell." Further down the same column we find that "among those present" were Carl E. Milliken, Mr. Hays' right-hand man, Sidney R. Kent, former Paramount-Publix and present Fox executive, and William Orr, of Metro-Goldwyn-Mayer. Mr. Hays contributed a telegram. The banquet came as part of a convention of the Motion Picture Theater Owners of America, an organization that is not to be confused with the Allied States Association of Motion Picture Exhibitors—the independent body—which endorsed the Brookhart bills at its recent Detroit convention. Someone may ask whether we are taking exception to this sort of an attempt to bedazzle congress by transplanting Hollywood to Washington. Of course not. If this is the way in which Mr. Hays and the others want to go about fighting the Brookhart bills, that is their privilege. But it should convince every citizen interested in decent movies of the necessity for letting the senate committee on interstate commerce know at once that, banquets or no banquets, there is a large part of the country behind Senator Brookhart.

The Rising Danger of Violence

INDICATIONS increase that the remarkable willingness of a large part of the population to undergo privation without making some sort of public protest is evaporating. The recent riots in Chicago, to which reference is made in our news columns, are symptomatic of growing unrest throughout the country. One cause for this tendency to turn to demonstrations—which so easily eventuate in rioting—is to be found in the lack of opportunity which the unemployed have had to express their own needs and desires. We have not heard of a single city in which there has been any representation of the unemployed on the bodies formed to deal with the crisis. Chicago and Seattle seem to be the only cities in which the unemployed have been encouraged to join in organizations other than those under communist auspices. "If you must suffer, suffer silently," seems to have been the advice given by most communities after, at long last, they have given up trying to maintain that there has been no suffering at all. In Chicago, several thousand of the unemployed have been enrolled in local councils of a Workers' committee on unemployment. Not only has this body adopted a coherent program for relief which it is constantly pressing on the authorities, but it has rendered important public service by giving the victims of this catastrophe a chance to tell their own stories. An extensive resume of the public hearings on the unemployment situation, held by a board of the committee under the chairmanship of Professor Arthur E. Holt of Chicago theological seminary, is now available from the seminary. The effect which the holding of these hearings had in persuading the unemployed that the community was sympathetically interested in their fate, has been generally acknowledged. But even such an intelligent approach to the problem as this cannot do more than postpone the resort to extreme measures unless it is followed up with actual remedial action of some sort.

Lane Seminary Still Lives

BY ITS merger with the Presbyterian theological seminary at Chicago (formerly known as McCormick), Lane seminary at Cincinnati loses its visible identity after a century of useful service. Both institutions were founded in 1829. Under the presidency of Lyman Beecher, Lane acquired a reputation for liberalism. In 1837, the year of the division between Old school and New school Presbyterians, a bitter fight was waged against Lyman Beecher for his liberal theological views, and it was in that same year also that Lyman Beecher's more famous son, Henry Ward Beecher, was graduated from Lane. Thereafter for a time the liberalism of Lane expressed itself most conspicuously in the championship of anti-slavery views, a fact which was the more striking because of its location across the river from slave territory. It was in this atmosphere that Lyman Beecher's daughter, Harriet Beecher Stowe, received the basic training which prepared her for the writing of Uncle Tom's Cabin. Inadequate endowment and a shrinking student body led to the proposal of union with the more affluent and flourishing Chicago seminary. The legal steps were completed last week, and by the opening of the next academic year the consolidation of the two institutions will become effective by the transfer of Lane's students and library to Chicago. It will mean not the death of the old school, but the merging of its honorable tradition with the equally old and equally honorable one of the Chicago seminary.

The Legion Scents Another Chance To "Treat 'Em Rough"

SEVERAL weeks ago reference was made in these pages to the hard-boiled instructions issued to the Illinois national guard for dealing with hunger and jobless riots that might develop during the present crisis. Accompanying those instructions went word that, in case of a need for volunteer reinforcements in suppressing the demonstrators, local posts of the American legion could be counted on. Three weeks ago the nation was shocked by the killing and wounding of men in a column of unemployed workers who attempted to demonstrate near the Ford factory at Dearborn, on the outskirts of Detroit. First reports represented the tragedy as a communist attack on

the Ford plant, but even the Detroit press has now changed that interpretation, with the conservative News telling in its headline "How Orderly Hunger March Turned Into Bloody Battle." The whole affair seems, on examination, to have been perilously close to the shooting down of unarmed men by a police force with itching trigger fingers. But the Detroit legion seems to have had no misgivings as to this method of dealing with the unemployed. Its Wayne county council (which includes Detroit) adopted, by an almost unanimous vote, a resolution of which these were the main paragraphs:

> Whereas, on this date there was a demonstration against the Ford motor company at the gates of the plant in Dearborn by an organized group of communists and other radicals and agitators who were bent upon the destruction of property and thereby endangered the lives of innocent officials and laborers. . . .
>
> Resolved, that we tender to the Ford motor company and other Wayne county industries the assistance of our organization and pledge them the support of all members in any further similar emergency.

Here speaks again the fascism of the legion; in this case ranging the organization in opposition to the normal human sympathies of most of its members, individually considered. The work that the legion is doing to discover emergency odd jobs for men out of work is wholly admirable, and deserves national praise. But this tendency to line up with the shoot-'em-down crowd the moment there appears likelihood of united protest by the unemployed testifies to the deeply bred toryism of the organization.

The Raskob Herring

WITH the presidential campaign only three months distant the democrats have come to their hour of decision. Will they allow the party chairman, Mr. John J. Raskob, to divert the party from vital economic issues to another campaign in favor of beer? Or will they come to grips with the human suffering that today casts its shadow over the nation, and offer some genuine alternatives to the proposals of their republican opponents? Mr. Raskob holds a financial mortgage on the democratic party which, as that well informed commentator of American politics, Mr. Frank R. Kent, has said, is without precedent in the history of our major parties. Nothing but a determined revolt throughout the party will be able to defeat his plans for the coming campaign. Will that revolt come? Or will the Raskob strategy of deflecting attention from economic evils by raising the possibility of a return of beer succeed?

There is one supremely vital issue confronting America. Our industrial process has almost broken down. Forty per cent of our normal working population is either entirely unemployed or working only part time. Statistics released on March 21 by the federal government showed that, in the preceding month, employment continued to decline. The decline was slight, to be sure, but it continues. It has now reached a point where one begins to wonder how much longer it can go on and the industrial process function at all. A considerable portion of the nation's population has been forced below the decency level of subsistence; a still larger portion is in imminent danger of being pushed below the comfort level. Billions have been made available, from federal sources, for the relief of banks, railways and other commercial agencies, but the practically unanimous testimony of social workers reveals that the local relief funds provided for harassed humans have been, and are, pitifully inadequate. Moreover, the whole situation shows that the nation staggers under an industrial and social system operating inexorably to produce alternating periods of enormous profit for its beneficiaries and terrible deprivation for its its victims.

The coming campaign will have no vital meaning unless the democratic party offers a program calculated at least to begin the correction of these gigantic human evils. The republicans, for all their traditional conservatism, are, under the leadership of Mr. Hoover, going to the country with a specific program. Their program deals with the crisis by a series of financial measures. They approve the use of the resources of the nation, as far as may be needed, to loosen up credits, on the theory that prosperity will follow. That, in a nutshell, is the republican program. It is an intelligible program of actual accomplishment on which a self-respecting campaign can be made. We do not believe that it faces the fundamental issue, which finds its dramatic illustration in the recurring miseries of the business cycle, but it is at least a program in the realm of the nation's present vital needs. Will the democrats challenge the republican policy with something better? If not, they have no moral right to enter the campaign.

But the democratic party, under its present leadership, is no more inclined to come to grips with the underlying social and economic issues confronting the nation than is the republican. Perhaps not as much. Why? Because the leadership of the party has passed into the hands of Wall street magnates, and the dominant purpose of the present leadership is to persuade other rich men that they have nothing to fear and everything to gain from a democratic victory. Mr. Raskob, who rose into the party chairmanship on the strength of his claim to have "made eighty millionaires," Mr. Baruch and Mr. Shouse are operating with their eyes on Wall street. Senator Robinson, when the test came on Muscle Shoals, showed his subservience to the utilities interests. Even former Governor Smith, during the period since 1928, has become a typical big business politician, as much dominated by Mr. Raskob as, four years ago, Raskob was dominated by Smith.

It is this democratic fear of offending wealth that has lent humor to the recent revolt in the house of representatives. Under ordinary circumstances, no

democratic ways and means committee would have dreamed of attempting to balance the federal budget with a sales tax—the one form of taxation that rests most heavily on the common people. Yet when congressmen, republican as well as democratic, revolted against this obviously dangerous procedure (dangerous at the polls next November), the democratic party leaders were even more panic-stricken than the republicans. Floor leader Rainey, who has made his career by lambasting the rich but now finds himself responsible for formulating the party record for the coming campaign, denounced the action of his colleagues in increasing income and estate taxes as communism!

The democratic leadership knows that, in the campaign, it must follow one of two courses. It must offer the voters a genuine alternative to the republican economic program, which calls for restoring prosperity by enormous doles to capital—that is, an alternative which, through various forms of advanced social legislation, seeks to protect the working citizen against the misery caused by the business cycle. Or it must attempt to divert the attention of the electorate from the real needs of the country to some extraneous issue that has in it no danger of alienating the rich. Faced by this choice, the strategy of the democratic leadership has become clear. The campaign is again, as in 1928, to be swung to a demand for prohibition repeal.

In this, of course, Mr. Raskob and his associates are sure of hearty support from the Association Against the Prohibition Amendment, the Crusaders and the Women's Organization for Prohibition Reform. The central organization of each one of these bodies is drawn from the innermost circles of Wall street, and in practically every community their local organization represents the moneyed class. The men and women in these bodies are precisely the people who will cheer most loudly—and with greatest relief—if Mr. Raskob could succeed in diverting the minds of the voters from their lack of work and lack of economic security to some scheme for the return of beer. Mr. Raskob's beer-soaked herring, drawn across the trail along which the workers might press toward economic readjustment, seems high statesmanship to the multi-millionaires who are paying the bills for the wet propaganda.

This present Raskob strategy is gaining ground throughout the democratic party in a way that is apparently deceiving even the genuine social liberals in that party. A typically plausible politician's trick has been worked out, whereby what is really the old back-to-beer program is being, for the moment, concealed behind a demand for a "referendum." Panicky politicians are being induced to line up for the alleged referendum as a proof of their faith in the sacred principles of democracy. This is calculated to give the politician a chance to dodge—something that many politicians never pass up. In this case, there is a chance to dodge two dangerous issues at once: liquor and economic reform. On the one hand, by avowing his devotion to the referendum method the candidate can evade all necessity for personal commitment on prohibition. And on the other hand, he can be fairly well assured that, once the pseudo-referendum has been written into the party platform, prohibition will become the emotional focus of the campaign and he will not be forced to face the music on unemployment and its attendant issues.

Such is the Raskob strategy. Behind this attempt to switch the voters' attention to a prohibition referendum stands one thing—the determination of the present Wall street control of the democratic party not to allow the campaign to be fought out on economic issues. It is Marie Antoinette bourbonism all over again. "They want bread? Give them cake!" "They want work? Offer them beer!" The democratic party leaders and candidates who fall in with this strategy will be guilty of playing into the hands of predatory business as much as ever did "Uncle Joe" Grundy or Boise Penrose or Marcus A. Hanna.

Are the Communists Right?

CONSIDER these two pictures of present-day Chicago. The first is that of an ordinary and in these days a constantly recurring incident; an eviction. In the late winter afternoon, bailiff, landlord and policeman stand before a poor tenement. They have come to turn out a man who has not paid his rent. He and his wife and children must vacate at once. Ten days ago they were served with the legal notice required before the law may act, and much good it had done them. The pitiful household effects are soon piled on the sidewalk. Everything is done according to the forms of law, which may be a comfort to the law-loving. If the proceeding inflicts suffering, at least nobody is to blame. It's just the way these things are.

That night the neighbors double up, and take the outcasts into their own all-too-narrow rooms. The next day the man, having actually been evicted, is qualified to receive fifteen dollars from a relief agency, and with it he goes in search of new quarters. This rule, by the way, that the eviction must be an accomplished fact before relief can be given, though not pretty, is unavoidable. The agencies handling relief funds are at their wits' end to make the inadequate dollars do multiple duty. Obviously they cannot pay the rent of every tenant who is delinquent. So they must have the evidence that a family is definitely and literally homeless before they can grant the small sum which will open the doors of a new shelter.

Now look at the other picture. In another part of Chicago, where as it happens communists are fairly numerous, a similar little drama of eviction impends. A family is to be put out for non-payment of rent. But the Unemployed Workers' council, hearing of it, has called a meeting on the spot. Its members gather and watch the eviction proceedings, offering no inter-

ference. They let the law take its course. Then, when the officers of the law have done their duty and departed, all hands lay hold, and in ten minutes the family with its furniture is back in the rooms it had just vacated. This being attended to, the word is passed to the landlord that a second eviction of these people will be highly unpopular in the neighborhood. There is no second eviction. When the communists move a family back, the family is back to stay.

This communist answer to the eviction question is plainly neither legal nor just. It may be a kindness to the tenant, but it is a deliberately lawless kindness. Its one virtue, from the viewpoint of the tenant and the neighbors and the communists, is that it works. Also, to be quite frank, it is a relief to the charity agency; for here no fifteen dollars is needed as a down payment for new quarters.

The one individual who cannot see the benefits of direct action as thus illustrated is the landlord. He is probably as poor as his tenants; behind in his taxes, his interest and his repair bills, and with no rents coming in. He has no standing with the relief agencies, for he is a property owner, and the improvised machinery of emergency relief makes no allowance for the destitute possessor of real estate, although he can't eat his house, or sell it, and it is already mortgaged to the last brick on the chimney.

The eviction of the debtor tenant is the most socially despised and the least effective method of collecting rent. It arouses sympathy for the evicted, and hatred for the landlord. And always, whether in the Ireland of fifty years ago or the Chicago of today, the debtor's neighbors have found means of thwarting the creditor. They did it so effectually with a landlord's agent, Captain Boycott, in the days of the Irish Land league, that he had the doubtful honor of adding a word to half a dozen languages. "Boycott" is recent, but the idea is as old ás landlords and rent. Its essence is that when the tenant has nothing, he and his friends can hurt the landlord more than the landlord can hurt him.

The resistance to the landlord in times of special depression is as much rural as urban. Historically it has developed under every system in which the landlord has legal power of life and death over the tenant. The populist uprising in Kansas during the eighteen-nineties, while not strictly a protest against landlords, was a protest against just those evils which produce evictions and resistance to them. The embattled farmers listened eagerly to Mary Ellen Lease as she exhorted them to raise less corn and more hell. Naturally, as William Allen White observed later, the state soon began to suffer from an overproduction, but it has not forgotten that its protest had other and fairly salutary results.

Last year Iowa went through an experience much to the same point. On the heels of the military demonstration which enforced the tuberculin test for dairy herds came the less spectacular but more effective resistance to evictions and forcible debt collection. When in twelve counties lands that had been forfeited for non-payment of taxes were offered for sale, no one would bid. When a sheriff put up at auction a farmer's goods, seized for debt, only one man made a bid, though 800 farmers were present; and he was persuaded to withdraw it.

So it goes; in Iowa, in India, in Chicago; passive resistance, non-cooperation, boycott; call it what you like. Everywhere it has the same effect, an effect which makes it news; at the point of application it stops the wheels. Confronted by this passive lawlessness, what is society to do? Relief fund canvassers say, "Give to our work, because it will help to check and prevent the spread of socialism, anarchism, communism." But is it not plain that the social order needs protection from the forces which threaten it by something more shock-proof than an always insufficiently-filled community chest?

The public authorities know there is danger in the situation. What provision can they make to meet it? The police in the great cities are prepared. They have clubs, revolvers, tear gas and machine guns. The states have the militia. They can deal somehow with outbreaking riot. But anything more? What could it be? They have no mandate for more.

Here is a social question which is of course deeply ethical. But it is also fairly complex. The poor landlord, bilked of his rent, has no option but to shove on to others' backs the burden which has been dumped on his. When the people whom he owes feel its weight, they in turn load it on to their creditors. Soon or late it gets to the center of things, where an ominous fact resides; that flesh and blood get slightly over one-half the national income; invested money gets the rest. So the passing of the financial buck starts on its rounds again. A slum family in Chicago, with or without communist help, pays no rent, and a billion dollar corporation passes its dividend. Cause and effect, which is which? Certain it is that the little default and the big default are somehow related.

Society may not know what to do, but the communists have given it a lead. When they put back an evicted family they do not petition the mayor or the governor for a moratorium on evictions. They establish one. It is illegal; but no legal method exists, and the communists demonstrate that one must be found. If we admit that the community is a unit, as it seems we must, we cannot say that those members of the community who happen to have neither work nor money shall be denied the basic provision of shelter and food. The time has gone by when a debtor of any sort can be tossed into the street or into prison, with no provision for keeping him alive.

A system which has no answer to the destitute tenant but the street, and which assumes that eviction is necessary and defensible, is not fit to endure. It is as belated as the ancient treatment of the leper, and less feasible, for even the leper could be driven into the wilderness. There is now no wilderness, and today's leper is no less dreaded, but he gets a roof and rations. Today's homeless man needs to be dreaded, too; for he who has nothing to lose can be as great a

menace as the leper; he has the potency of social pestilence.

The evicted family on a city's snowy sidewalk is a confession that the communist is right when he accuses us of not knowing what to do with the leftovers of our economic processes. He may properly accuse us of a blind faith in muddling through, as he points to our fragmentary and inequitable doles. When he charges that most of our palliatives for human misery, our rent money, our relief agencies, our bread lines, are extemporized after the damage is done, how may we deny it? And from that vantage point what is to stop him from moving on to his conclusion, that all these expedients merely serve to postpone the inevitable overhauling of the whole sorry scheme of things?

"One Hundred Years Ago Today . . ."

EDITOR THE CHRISTIAN CENTURY:

SIR: Don't you like centenaries? A journalist ought to welcome them. Centenaries and *obits* are a present help in dull seasons. When nothing seems to be happening, it is discovered that a hundred years ago one of the celestials either was born, or died. At once he is invited back to this earth; his city celebrates him; the mayor and the clergy secretly visit their libraries to learn about him; the publishers print his works, if he had works; bands and orchestras play his music, if he had *ops* to his credit (you rightly say *opera,* but *ops* looks better)—and the journalist would not deserve the name if he could not distribute paragraphs and articles, and reap a modest reward.

Centenaries are on every account to be welcomed. The really big celestials, of course, do not need them. They are like popular characters who are always invited out to dinner. A centenary, we might assume, means little to Shakespeare; when his turn comes, he might even be a little bored. But to the less-known of them it is a great treat to be fêted once in a hundred years.

Our English friends have been recalling the poet Crabbe, a poet well worthy of remembrance; but if it had not been a hundred years since what-was-it happened to him, which of them would be reading the works of this poet? He lived for years in the town of Trowbridge; the citizens wished to honor his memory and were for calling a street Crabbe Walk, but were prevented by the foresight of one citizen, who saw what frivolous associations would gather about that title. *Do* crabs walk sideways, Mr. Editor? But, to return, Crabbe has had a fine comeback. He has had readers once more; and some journalists by virtue of this event have managed to keep the wolf from the door.

But some will say, as the preachers have it, that there is nothing in a multiple of ten; that the spiritual world has nothing to do with the decimal system. Why then a hundred? Why not seven times seven? There are always these skeptical and revolutionary minds, disturbing the simple, and casting doubts all around them. If a centenary has so many advantages, if it brings satisfaction to the immortals, local and national thrills to a city and a people, grist to the mill of preachers and journalists, if moreover it makes us read the works or recall the deeds of those whom we have packed away as institutions, then, sir, I am all for the decimal system, and the centenary, and the comeback in one order of the immortals.

Yours in the hope that you, too, may have a centenary, but a long while hence.

QUINTUS QUIZ.

VERSE

Young Man in a Galilean Doorway

YES, utterly he loves his Nazareth:
The dusty village sprawling in the sun;
Rows of white houses harboring one by one
The hearts of plodding folk whom life and death
Receive as simply as their daily breath;
The dancing feet of children as they run
To meet him and entreat him share their fun;
Child eyes as wide as blue Gennesareth,
Deeper with wonder; fields of ripening grain;
New lilies; ox yokes smoothed of gall and pain;
The cool, clean workshop redolent of wood
And toil; the hill where dawn's first visions brood,
Beckoning to prayer like flags of hope unfurled:
He loves all that. *And God so loves the world.*

HERBERT D. GALLAUDET.

Contentment

THEY call me poor and pitiful
With half an acre,
Barren and brown and boulder-strewn.
But they forget—if they have known—
About the skyline that I own,
Gold, blue and nacre.

They say it is impossible
For aught but thistle
To grow on my poor starveling clod.
But they forget the winds of God
Bring flower-blends from neighbor sod
And robin's whistle.

E. MCNEILL POTEAT, JR.

Goethe

"MORE light," he said
And closed his eyes;
Men thought him dead
Who reaped the skies!

GRANGER BLANDEN.

The Religion of Luck

By Charles W. Ferguson

RECENTLY in New York, a city which always manages to look with severity and disdain upon the rest of the country, the tenants of a fashionable apartment house began breaking their leases. There was no quarrel over the rent, and since the attempted exodus soon took on the proportions of a debacle, the police were called in. Mrs. Mary Sullivan, head of the police women's bureau, investigated the affair. What do you suppose she found? The agitation was traced to the wives of the place: a prominent numerologist in the city had told the ladies that the house number at that address brought static to their destiny.

For the benefit of those who may incline to think the behavior of the women faintly absurd, I must explain briefly the high moral principles of numerology as they prevail today. Ranking next to astrology in popularity at the moment is this hoary and putative science of calculating destiny by the acrobatics of numbers. It is said by its lyrical exponents to have been handed down from remotest antiquity and to have been used among the Assyrians, the Greeks and the Eyptians. Supported by a rhapsodic literature, numerology bids eagerly for the favor of moderns, pointing to such mystical facts as, "All names are numbers and all numbers are names." We are informed by the modern disciples, writing for the consumption of our own day and not for the ancient Egyptians, that "a name, therefore, is a spell, a charm, when bestowed upon the newborn child."

Governing Through Vibrations

Certain vibrations, it appears, are set in motion when a person or a city or a corporation or a speakeasy is named, "and it is only by knowledge and wisdom that we can govern, direct, and adjust ourselves to these vibrations." History has shown, for instance, that the number *2* creates dangerous twitters for kings: Behold Charles II of France, who was poisoned; Henry II of France, who was killed in a tournament; Edmund II, Richard II, Edward II, and William II of England, all of whom were murdered or met death by violence. It figures out, by the way, that Calvin Coolidge's number is *23,* which number signifies "success through one's own genius or gifts." This number is likewise the symbol of a leader, a ruler, a man of great personal magnetism. It's all a matter of the name and the number your name gives you. And, say the numerologists, you can change your luck by changing your name. Indeed, the destiny of many women is altered by marriage, not because they marry a cut-throat or a deacon, but because the cryptic virtue of their number is transformed by the change of name, and new vibrations consequently batter them into different personalities.

So you see that the women at the fashionable New York address had every cause for grave concern when they discovered how poorly they vibrated under an ominous house number. Quaint as it may seem, this ancient piffle has a big inning in our time. A prominent brand of cigarette employs a professional arithomancer to broadcast regularly the fantastic claims and notions of numerology. Nor does this new interest feed solely upon a love of parlor tricks; it derives in part from the shy hope of us moderns that we can insure against fate the same way we now insure against fire and theft. The literature on the subject very quickly puts at rest any suspicion that the numerologists are just showing you a good time. They write under the strong compulsion of an inner urge and their faith often arouses something akin to the fanatic gusto of the crusades. They have become the high priests of a generation that no longer believes in orthodoxy.

The Revival of Palmistry

The present astounding throw-back to the mannerisms of primitive belief, then, is not confined by any means to astrology which I dealt with in these columns a few weeks ago. Grading down, with various degrees of appeal, come a troupe of other ancient fancies. Those who do not fall for astrology or numerology still have their choice of a dazzling variety of classified whigmaleeries, embossed with names as pretentious as the claims they advance. Palmistry, for example, continues to bamboozle a multitude with its precious theory that the lines and mounts of the hand are a sort of relief map of a person's character and career. Books have appeared of late to reveal the fathomless significance of the human hand. These books ponderously diagram the hand into lines and mounts and with the fidelity of explorers name every nook and cranny of it. Besides the standard lines of life, fate, heart, and head, there are the mounts of Venus, Jupiter, Saturn, Sun, and Mercury at the base of the thumb, second, third, fourth, and fifth fingers—all richly significant as to one's ability to marry young or grow a beard or whatnot. In addition, over a hundred marks, crosses, and triangles are interpreted to the elect by the entranced seers.

Sophisticated Voodooism

What is more, the palmists practice what they preach. Ethel Watts Mumford tells of a celebrated European palmist who noted that the hands of an alarming number of young men whose fortunes she read prior to 1914 showed unmistakable warnings of death and disaster. The palmist, impressed by this fact, claims to have checked carefully the casualties of the great war and to have found that most of the young men whose life lines bore the prophecy of early death fell in action.

There remain: phrenology, originated by a German in 1796 and proceeding upon the fancy that the configurations of the skull reveal the contour of a fellow's mind; clairvoyance, with its theatrics of crystal gazing, trance sitting, and spook palaver, designed to induce supernatural foresight; fortune telling by cards and by tea leaves, which does a thriving business on Fifth avenue and on Broadway, New York; gastromancy, a method of divining future events by means of marks on the human belly; and hepatoscopy, the business of reading the future in the human liver. All of these and many more have been practiced at various times in the course of human folly, and most of them enjoy a new lease on life in the republic today. Taken together, the lot constitutes a kind of sophisticated voodooism.

Tea-Leaf Prophecy

Space allows a word about only one of these practices. I select fortune telling by tea leaves because it is obviously widespread and it has its occult as well as its commercial addicts. How seriously the gypsy tea rooms go in for prophecy, I am unable to say. The soothsayers whose confessions I have read seem to have taken their jobs pretty philosophically and to have confined their skill to character reading. But to show the rich symbolism which can be given the simplest performance in modern fortune telling, I cite an incident recorded in the columns of the Occult Review of January, 1917. It is the report of a prophecy made from tea leaves during the war. When the leaves were allowed to arrange themselves mystically at the bottom of the cup, certain unmistakable emblems of fate appeared. A flag and a rifle on one side, conjoined to the letter "V" not far from the handle of the cup, predicted clearly enough that the consultant or some friend whose name began with a "V" would shortly be wounded in battle. A coffin, close to another "V," indicated that the person would die of his wounds. A "K" showed that the man's valorous services would be rewarded by his sovereign. So read the tea; and the account assures us that the whole prophecy turned out precisely as it appeared from the foreboding symbols in the cup.

While it is true that a considerable substratum of gullible folks have had traffic with soothsaying in all ages, the curious fact is that we are today witnessing a recrudescence of superstition considerably broader than the weakness of an occasional nitwit for mild forms of sorcery. It has become a mass pilgrimage to the oldest of shrines. John Mulholland, vice-president of the Society of American Magicians, is authority for the statement that there are today 100,000 fortune tellers of various brands in the United States. Over one hundred broadcasting stations in different sections of the country employ soothsayers. The amount paid for the services of these astrologers, clairvoyants, numerologists, palmists, and the like reaches the humiliating total $125,000,000 annually. Of this sum, Mr. Mulholland estimates that $25,000,000 comes from New York city alone.

Certain of the reasons for this wholesale reversion of faith I have set forth in my former article dealing with astrology. What is popularly known as science has run amuck and so thoroughly upset the values of our generation that we are at the moment unable to distinguish between fact and fancy. Anything is possible, and therefore probable, and therefore is. So our reasoning runs. But the religion of luck derives not only from science misunderstood, it partakes in part from ill-digested Hinduism, and it comes in the main from the buoyant material prosperity of days now gone. It has to do chiefly with the business of getting on. It is the theory of American success naively extended to the solar system.

Dialogues of the Soul

By Arthur B. Rhinow

The Light They Cannot Hide

I—They are spreading darkness over all with all their might.

MYSELF—But that light is shining through.

I—More darkness still. They rob and steal and crush the weak.

MYSELF—But His light is shining through.

I—Look at the clouds of smoke. Now evil seems to rule the world.

MYSELF—They do not hide the light.

I—A thousand years of darkness—

MYSELF—And still His light is shining through.

I—Why can it not be hid? Is, then, His torch so bright?

MYSELF—*He* is the light.

I—Would they dare slay Him and His light?

MYSELF—They did, and still He lives.

The Vision Wonderful

SPIRIT—What are you doing on this island, friend?

MISSIONARY—I heard the Macedonian call.

SPIRIT—And had a vision, I suppose.

MISSIONARY—A vision fair. I saw men tall and fine upon an island beautiful. Where are they, pray?

SPIRIT—They are before you now.

MISSIONARY—Do you mean those human beasts among the palms?

SPIRIT—Yes, yes. But look again.

MISSIONARY—I pity them.

SPIRIT—Ah! Look again.

MISSIONARY—I think that I could love them after all.

SPIRIT—Now look as deeply as your love can look.

MISSIONARY—I see. O vision wonderful! I see them tall and fine.

A Conversation About God

By Henry Nelson Wieman
Douglas Clyde Macintosh
Max Carl Otto

Third Cycle, Second Spokesman: Douglas Clyde Macintosh

IN HIS third article Mr. Wieman puts very plainly the procedure he recommends for religious thought. If we "analyze the concept of God to find its most important meaning," the "meaning which is essential to human living," we are promised the discovery that "God is what is most worthy of the supreme devotion of all human living," or, more briefly, "what is of greatest value." By this procedure we may "extricate" the existence of God from "our foolish beliefs" about him.

With this realistic, pragmatic procedure I am in hearty accord. There are "essences" *ad libitum*, but *the* essence is that in the reality which is *essential*—for our valid practical human purposes. Furthermore, I agree that if we had to choose between "greatest value" and personality in the object of religious devotion, it would be preferable to choose the former, particularly if the greatest value were at the same time a reality, and not a mere ideal. But do we have to make this choice? Even if "greatest value" may be what is *most* essential, is not personality also of great practical importance, especially if religion is to be dependence as well as devotion? Greatest value, ideal quality, this may be the *quintessence* of the divine; but may not the *total essence* of the divine include also the element of personality—unless indeed the personality of God should turn out to be theoretically indefensible? In the words of A. E. Taylor, "You can worship only what is through and through good, and only that of which personality is the essence is good."

Predicate Without Subject

A second mark of incompleteness in Mr. Wieman's procedure and results is what I referred to in my first paper, namely, that his definition of God is a *what* without any *that*, a loose-flying predicate unattached to any definite subject. Is God not an existent, then? I have always understood Mr. Wieman as maintaining the existence of God; indeed he was wont to insist that we can be certain, "by definition," that God exists. Now, however, he seems to be surer of what God is than that God is. He *thinks* that God exists, but he seems to admit that the "greatest value" may possibly be "ideal and not existential." (It was the logical possibility of this interpretation of Wieman's thought which suggested my comparing it with Alexander's idea of deity as not yet real.)

But whether as an existent "Something" or a merely ideal Somewhat, Mr. Wieman's God seems disconcertingly elusive. Mr. Wieman *thinks* it must be one, natural, and superpersonal; but he confesses that it *may* be many, supernatural, and personal. Small wonder that he appeals even to Mr. Otto and myself to give him the proper word to apply to this Something or Somewhat he has been rather reluctantly calling "God." Once more I am reminded of the circus, and the only appropriate name I can think of for the much-advertised object of Mr. Wieman's "rapturous devotion" is "The Wonderful What-is-It?"

Affirmation and Certitude

I am anxious not to exaggerate the differences between Mr. Wieman's religious position and my own, for I feel that after all we have much in common. But I find him a bit hard to please. On several occasions I indicated my agreement with him in the claim that a certain amount of empirical religious knowledge is possible. But I had to point out that I would supplement this rather meager religious knowledge (knowledge in the scientific sense) by adding some further affirmations as propositions of reasonable faith. In his second paper in this series, Mr. Wieman offered as his objection to this supplementary faith that it lacked the certitude characteristic of the faith of historic Christianity. In reply I ventured to intimate that perhaps I was not altogether destitute of the inner religious certitude characteristic of historic Christianity, but that what I supposed we were to concern ourselves with in these papers was argument, considerations communicable by discussion. And now he concludes, very strangely as it seems to me, that, apart from a few "cosmical speculations," what my belief in God is based upon is simply "an inner certitude which claims no rational justification," and this he promptly dubs "fanaticism."

Does he mean that the religious certitude characteristic of the faith of historic Christianity always was and necessarily is fanatical? If so, to be dubbed "fanatical" puts one in excellent company. But, be that as it may, I feel that I must protest that even if I do not claim to be able to furnish a complete logical proof of everything in my religious belief, I do claim that it can be rationally justified, some of it as empirical knowledge and more of it not only as speculatively permissible but as positively reasonable faith. Toward this rational justification of an essentially Christian theism it has seemed to me that the first step might well be to show that, so far as the natural sciences are concerned, there may be a God. (Perhaps Mr. Wieman's next objection will be that all "rational justification" of faith is a vicious "rationalization." One remembers Aesop's fable of the

accusing wolf and the apologetic lamb. I have no doubt that no matter what I may say, be it valid reason or obvious excuse, Mr. Wieman is determined to eat me up!)

With most of what Mr. Wieman says about prayer I am in cordial agreement, but not of course with the assertion that there can be no rational prayer where God is conceived as a personality. Further remarks on this subject must, however, be deferred to a later paper. Without further digression I must return to my "cosmical speculations" and try to indicate a little further, though of necessity briefly, the reasons why I think there may be a God.

Some Adequate Cause

There must be some adequate cause of the emergence, in the course of evolution, not only of life but of sensitive consciousness and rational mind, or spirit, with all the possibilities this last involves for the production of new and higher values. Furthermore, man is constantly being taught by experience, and so by Reality, his need of scientific knowledge, dependable morality, social cooperation, and a vital social and moral religion. He may disregard the lessons of experience, but if he does he brings trouble upon himself and others, and in just this trouble Reality is further teaching him and mankind in general.

What is it that has first brought man into being and that keeps driving him from without as well as from within toward truth and wisdom and mutuality? Broadly considered, it is as if something were working—against opposition, perhaps, but persistently—throughout the ages toward a great and worthy goal. It seems to me that cosmic Reality is *as if* it were animated and directed in its major developments by an Intelligent Good Will; perhaps it *is* thus animated and directed. I am not claiming to *prove* that there is a superhuman purpose at work in the world, friendly to man's intellectual, moral and religious education; but what I do claim is that if we take this suggestion from theistic religion and examine it in the light of the facts, broadly viewed, and the facts in the light of it, the facts will be found to fit into the idea in such a way as to indicate its possible or even probable truth.

The Problem of Evil

Looking back over the course of our "undogmatic speculation" may we not say that there is some Reality (whether it be one or many, personal, impersonal, or superpersonal) which may be called God in the sense of a Cosmic Value-producing Factor, and which may conceivably be God in the sense in which I have more fully defined the term? In other words, is it not theoretically permissible to believe that in and through that cosmic behavior which seems as if it were directed toward a worthy end there is a creative Soul or Mind, of which the universe is the Body?

Before we can be satisfied with an affirmative answer to this question we must come to terms with the fact of evil. In his first article Mr. Otto expressed the view that Cosmic Power is, or would be, indifferent to the well-being of man. And how indeed can there be any such God as we need, in view of the undeniable evils that abound in the world? If we are to persist in making even the modest assertion that there may be a God, must we not find some tolerable solution of the problem of evil, at least to the extent of seeing how, in spite of evil, it is still possible reasonably to believe that the God of our imperative religious need is an existent reality? Let us then squarely confront the fact of evil.

In the first place, how much of the evil in the world is man himself responsible for? If man is a free agent in the sense that normally he can choose between alternatives each of which is a genuine possibility, then he is a potent factor for good or evil. Let us try to imagine what the condition of the world would have been by now, if all men had always done the best that was possible for them as free agents, both in learning what conduct was desirable and in doing it. Should we not have had by this time, on those conditions, a state of the world and of man that would be morally and in many other respects beyond our highest present imagination of the "kingdom of heaven" on earth? But this is only another way of saying that it is man as a creative free agent, not God, who is to be held responsible for all the evil difference between that relatively ideal state of the world and its present evil condition. To be responsible for the existence of free agents is not to be responsible for their free acts; men alone are responsible for their acts, in so far as these are free, and for the evil consequences of their misuse of freedom.

Is Man a Free Agent?

But is man really a creative free agent? He is not free except within comparatively narrow limits, of course. He acts not only within the limits of the physical and social environment, but without being able to escape the at least partially determining influence of his inherited nature and acquired character. But within these narrow limits it is conceivable and permissible to believe that he is able creatively to direct his attention, determine his motives, and thus to some extent transcend his already acquired character and determine his new character in the very act of will and conduct which is that new character's first expression. This at least is what he seems to himself to be doing; his subjective intuition of freedom is normally undoubted. Furthermore, if he be not thus free, his whole consciousness of moral obligation and responsibility is a delusion. To believe in man's limited but genuinely creative freedom is logically permissible, morally necessary, and under normal conditions psychologically possible, or even unavoidable.

Is it desirable that man should be a free agent, in view of the evils for which, as thus free, he may become responsible? Yes, it is better to be free than to be a mere machine; without freedom there could be

no moral good, and though moral evil is absolutely to be deplored, it can be corrected, repudiated, and its consequences progressively overcome.

Evil and Relative Good?

But is there not evil in the world for which man as a free agent is not responsible? There is, in addition to man's moral evil and its consequences, much that is evil, at least relatively. But may not such relative evil be incidental to greater ultimate good? How much disaster to life and how much suffering there would still be in the world if man had always done his best, it is impossible for us to say; but there would probably be physical evils still through the ruthless operation of natural law. But is it not just this ruthless operation of natural forces according to law which gives to man a steady platform on which to stand and from which to learn both science and morality? Without a dependable world there could be no laws of nature and no science, and there could be no objectively right way of living, no morality.

Man may often long for a miracle to upset the orderly course of nature and deliver him from pain and physical disaster; but if such miracles ought to occur at all, ought they not to occur always, everywhere, and for all, under similar conditions of need and desire for deliverance? Otherwise how could the supposed miracle-working deity be regarded as impartially interested in the well-being of all? But if the laws of nature were to be upset thus often, how could there be any dependable law? Man could never know what to expect; he would never learn, but would remain mentally and morally an imbecile. Surely what we have is better than that. Better is it for man to learn to overcome physical disaster and suffering, and in that very overcoming to gain discipline of mind and character. It is well for man to have tasks to perform, obstacles to overcome.

Pain

Moreover pain is one of the most indispensable elements of experience for the developing mind in a physical body. Indeed so useful is it even for bodily protection, that it is practically certain that without the warning of pain and its sudden check, the more highly organized animal ancestors of man would soon have been killed off and man would never have been evolved. Of course man may and must use his intellectual powers and good will in eliminating unnecessary and useless pain, as well as in preventing avoidable disaster; but even such pain as may be unnecessary or useless in individual instances, be it remembered, tends to occur in these instances because it happens according to law. When certain physiological conditions occur, pain occurs; and it is well that here as elsewhere events should happen according to law. What has been said here about pain may suggest similar considerations about ugliness and error.

But does everything in nature happen according to absolute law, or at least everything except the creative activity of man, into which, if man be free, law-abiding processes enter without being all there is in the free act? Is life below the human completely predetermined in all its expressions, or is there here, too, as well as in man, an element, less developed but real, of creative determination at the time? If the former be the true alternative, what we have said about the desirability of an orderly universe may apply. If, however, there be an element of not completely predictable, creative freedom in the processes of life below the human, then we get new light on the presence in the world of humanly undesirable forms of life, such as poisonous reptiles, parasites, and bacteria injurious to higher forms of life.

It may be that such developments were unavoidable if evolution was to be essentially creative and free, and it may be that man as a creatively free intelligence and moral will could never have appeared in the course of animal evolution if he had not been preceded by an ancestral line in which there was a real and evolving freedom. And man, in view of his value, actual and potential, was surely worth all it cost to evolve him. Moreover, man with his intelligence is doubtless able, if he will, so to regulate life on the earth as to save himself not only from larger enemies but from the insect and the microbe menace as well.

Death

I have left unmentioned till now in this connection the "last great enemy." Is death consonant with the possible existence of an essentially personal God of adequate wisdom, power and goodness? Doubtless from the point of view of the race on earth, it is desirable that the old should die and thus not so occupy space and opportunity as to make it impossible for new generations to appear and win a living. And even for the individual, if there be a future life worthy of the name where development may continue and where eventual reunion may be realized, physical death as the culmination of old age may be not only not an evil but positively desirable. And as for premature death from whatever cause, that is something which is incidental to a world of natural law and human freedom, and natural law and human freedom are both worth more than they cost. Of course man ought to learn and can learn how to prevent, as far as possible, premature death; but he is rapidly doing so, and is gaining intellectual and moral development in the process.

But is there a future life for man, the individual? From the point of view of love it is desirable, even imperative. Apart from all the values which the person of intelligent good will can produce in things and persons which can survive his death, there are the values of his own personality and character, values of the highest sort and values which cannot be conserved unless he, the individual, can continue to be after the death of his body. No one has ever been able to prove that such individual immortality is not a fact.

If there is such immortality for the individual, if man is an essentially free agent, and if no nature-upsetting, knowledge-defeating miracle ever occurs, then it seems to me it is possible to maintain, in spite of the evils which abound in the world, that there *may* be a God, and that that God is the God we urgently need, an essentially personal God, adequate in wisdom, goodness and power. And not only is the existence of such a God not necessarily contradicted by the facts of evil; there is, as we have seen, positive support for the speculative surmise. It is theoretically permissible, in the present situation, to believe in the existence of an essentially personal God.

The conversation will be continued next week with Professor Otto as the spokesman.

Must We Do Nothing?

*A Critique of H. Richard Niebuhr's article, "The Grace of Doing Nothing," in last week's Christian Century**

By Reinhold Niebuhr

THERE is much in my brother's article on "The Grace of Doing Nothing" with which I agree. Except for the invitation of the editors of The Christian Century I would have preferred to defer voicing any disagreement with some of his final conclusions to some future occasion; for a casual article on a specific problem created by the contemporary international situation hardly does justice to his general position. I believe the problem upon which he is working—the problem of dissociating a rigorous gospel ethic of disinterestedness and love from the sentimental dilutions of that ethic which are current in liberal Christianity—is a tremendously important one. I owe so much to the penetrating thought which he has been giving this subject that I may be able to do some justice to his general position even though I do not share his conviction that a pure love ethic can ever be made the basis of a civilization.

Dealing With a Sinful Nation

He could not have done better than to choose the Sino-Japanese conflict, and the reactions of the world to it, in order to prove the difficulty, if not the futility, of dealing redemptively with a sinful nation or individual if we cannot exorcise the same sin from our own hearts. It is true that pacifists are in danger of stirring up hatred against Japan in their effort to stem the tide of Japanese imperialism. It is true that the very impotence of an individual, who deals with a social situation which goes beyond his own powers, tempts him to hide his sense of futility behind a display of violent emotion. It is true that we have helped to create the Japan which expresses itself in terms of militaristic imperialism. The insult we offered her in our immigration laws was a sin of spiritual aggression. The white world has not only taught her the ways of imperialism but has preempted enough of the yellow man's side of the world to justify Japan's imperialism as a vent for pent up national energies.

It is also true that American concern over Japanese aggression is not wholly disinterested. It is national interest which prompts us to desire stronger action against Japan than France and England are willing to take. It is true, in other words, that every social sin is, at least partially, the fruit and consequence of the sins of those who judge and condemn it, and that the effort to eliminate it involves the critics and judges in new social sin, the assertion of self-interest and the expression of moral conceit and hypocrisy. If anyone would raise the objection to such an analysis that it finds every social action falling short only because it measures the action against an impossible ideal of disinterestedness, my brother could answer that while the ideal may seem to be impossible the actual social situation proves it to be necessary. It is literally true that every recalcitrant nation, like every anti-social individual, is created by the society which condemns it, and that redemptive efforts which betray strong ulterior motives are always bound to be less than fully redemptive.

Inaction That Is Action

My brother draws the conclusion from this logic that it is better not to act at all than to act from motives which are less than pure, and with the use of methods which are less than ethical (coercion). He believes in taking literally the words of Jesus, "Let him who is without sin cast the first stone." He believes, of course, that this kind of inaction would not really be inaction; it would be, rather, the action of repentance. It would give every one involved in social sin the chance to recognize how much he is involved in it and how necessary it is to restrain his own greed, pride, hatred and lust for power before the social sin is eliminated.

This is an important emphasis particularly for modern Christianity with its lack of appreciation of the tragic character of life and with its easy assump-

*H. Richard Niebuhr and Reinhold Niebuhr are brothers, both professors of Christian ethics, the former in Yale divinity school, the latter in Union theological seminary.

tion that the world will be saved by a little more adequate educational technique. Hypocrisy is an inevitable by-product of moral aspiration, and it is the business of true religion to destroy man's moral conceit, a task which modern religion has not been performing in any large degree. Its sentimentalities have tended to increase rather than to diminish moral conceit. A truly religious man ought to distinguish himself from the moral man by recognizing the fact that he is not moral, that he remains a sinner to the end. The sense of sin is more central to religion than is any other attitude.

Shall We Never Act?

All this does not prove, however, that we ought to apply the words of Jesus, "Let him who is without sin cast the first stone," literally. If we do we will never be able to act. There will never be a wholly disinterested nation. Pure disinterestedness is an ideal which even individuals cannot fully achieve, and human groups are bound always to express themselves in lower ethical terms than individuals. It follows that no nation can ever be good enough to save another nation purely by the power of love. The relation of nations and of economic groups can never be brought into terms of pure love. Justice is probably the highest ideal toward which human groups can aspire. And justice, with its goal of adjustment of right to right, inevitably involves the assertion of right against right and interest against interest until some kind of harmony is achieved. If a measure of humility and of love does not enter this conflict of interest it will of course degenerate into violence. A rational society will be able to develop a measure of the kind of imagination which knows how to appreciate the virtues of an opponent's position and the weakness in one's own. But the ethical and spiritual note of love and repentance can do no more than qualify the social struggle in history. It will never abolish it.

An Illusory Hope

The hope of attaining an ethical goal for society by purely ethical means, that is, without coercion, and without the assertion of the interests of the underprivileged against the interests of the privileged, is an illusion which was spread chiefly among the comfortable classes of the past century. My brother does not make the mistake of assuming that this is possible in social terms. He is acutely aware of the fact that it is not possible to get a sufficient degree of pure disinterestedness and love among privileged classes and powerful nations to resolve the conflicts of history in that way. He understands the stubborn inertia which the ethical ideal meets in history. At this point his realistic interpretation of the facts of history comes in full conflict with his insistence upon a pure gospel ethic, upon a religiously inspired moral perfectionism, and he resolves the conflict by leaving the field of social theory entirely and resorting to eschatology. The Christian will try to achieve humility and disinterestedness not because enough Christians will be able to do so to change the course of history, but because this kind of spiritual attitude is a prayer to God for the coming of his kingdom.

I will not quarrel with this apocalyptic note, as such, though I suspect many Christian Century readers will. I believe that a proper eschatology is necessary to a vigorous ethic, and that the simple idea of progress is inimical to the highest ethic. The compound of pessimism and optimism which a vigorous ethical attitude requires can be expressed only in terms of religious eschatology. What makes my brother's particular kind of eschatology impossible for me is that he identifies everything that is occurring in history (the drift toward disaster, another world war and possibly a world revolution) with the counsels of God, and then suddenly, by a leap of faith, comes to the conclusion that the same God, who uses brutalities and forces, against which man must maintain conscientious scruples, will finally establish an ideal society in which pure love will reign.

A Society of Pure Love Is Impossible

I have more than one difficulty with such a faith. I do not see how a revolution in which the disinherited express their anger and resentment, and assert their interests, can be an instrument of God, and yet at the same time an instrument which religious scruples forbid a man to use. I should think it would be better to come to ethical terms with the forces of nature in history, and try to use ethically directed coercion in order that violence may be avoided. The hope that a kingdom of pure love will emerge out of the catastrophes of history is even less plausible than the communist faith that an equalitarian society will inevitably emerge from them. There is some warrant in history for the latter assumption, but very little for the former.

I find it impossible to envisage a society of pure love as long as man remains man. His natural limitations of reason and imagination will prevent him, even should he achieve a purely disinterested motive, from fully envisaging the needs of his fellowmen or from determining his actions upon the basis of their interests. Inevitably these limitations of individuals will achieve cumulative effect in the life and actions of national, racial and economic groups. It is possible to envisage a more ethical society than we now have. It is possible to believe that such a society will be achieved partly by evolutionary process and partly by catastrophe in which an old order, which offers a too stubborn resistance to new forces, is finally destroyed.

It is plausible also to interpret both the evolutionary and the catastrophic elements in history in religious terms and to see the counsels of God in them. But it is hardly plausible to expect divine intervention to introduce something into history which is irrelevant to anything we find in history now. We may envisage a society in which human cooperation is possible with a minimum amount of coercion, but we

cannot imagine one in which there is no coercion at all—unless, of course, human beings become something quite different from what they now are. We may hope for a society in which self-interest is qualified by rigorous self-analysis and a stronger social impulse, but we cannot imagine a society totally without the assertion of self-interest and therefore without the conflict of opposing interests.

The Cost of Human Progress

I realize quite well that my brother's position both in its ethical perfectionism and in its apocalyptic note is closer to the gospel than mine. In confessing that, I am forced to admit that I am unable to construct an adequate social ethic out of a pure love ethic. I cannot abandon the pure love ideal because anything which falls short of it is less than the ideal. But I cannot use it fully if I want to assume a responsible attitude toward the problems of society. Religious perfectionism drives either to asceticism or apocalypticism. In the one case the problem of society is given up entirely; in the other individual perfection is regarded as the force which will release the redemptive powers of God for society. I think the second alternative is better than the first, and that both have elements which must be retained for any adequate social ethic, lest it become lost in the relativities of expediency. But as long as the world of man remains a place where nature and God, the real and the ideal, meet, human progress will depend upon the judicious use of the forces of nature in the service of the ideal.

In practical, specific and contemporary terms this means that we must try to dissuade Japan from her military venture, but must use coercion to frustrate her designs if necessary, must reduce coercion to a minimum and prevent it from issuing in violence, must engage in constant self-analysis in order to reduce the moral conceit of Japan's critics and judges to a minimum, and must try in every social situation to maximise the ethical forces and yet not sacrifice the possibility of achieving an ethical goal because we are afraid to use any but purely ethical means.

Life as Tragedy

To say all this is really to confess that the history of mankind is a perennial tragedy; for the highest ideals which the individual may project are ideals which he can never realize in social and collective terms. If there is a law in our members which wars against the law that is in our minds as individuals, this is even more true when we think of society. Individuals set the goal for society but society itself must achieve the goal and society is and will always remain sub-human. The goal which a sensitive individual sets for society must therefore always be something which is a little outside and beyond history. Love may qualify the social struggle of history but it will never abolish it, and those who make the attempt to bring society under the dominion of perfect love will die on the cross. And those who behold the cross are quite right in seeing it as a revelation of the divine, of what man ought to be and cannot be, at least not so long as he is enmeshed in the processes of history.

Perhaps that is why it is inevitable that religious imagination should set goals beyond history. "Man's reach is beyond his grasp, or what's a heaven for." My brother does not like these goals above and beyond history. He wants religion and social idealism to deal with history. In that case he must not state his goal in absolute terms. There can be nothing absolute in history, no matter how frequently God may intervene in it. Man cannot live without a sense of the absolute, but neither can he achieve the absolute. He may resolve the tragic character of that fact by religious faith, by the experience of grace in which the unattainable is experienced in anticipatory terms, but he can never resolve in purely ethical terms the conflict between what is and what ought to be.

BOOKS

Toward the Understanding of America

THE UNITED STATES SINCE 1865. *By Louis M. Hacker and Benjamin B. Kendrick. Crofts & Company,* $5.00.

THE BROWN DECADES, 1865-1895, A STUDY OF THE ARTS IN AMERICA. *By Lewis Mumford. Harcourt, Brace & Company,* $3.00.

LEONARD BACON, A STATESMAN IN THE CHURCH. *By Theodore Davenport Bacon. Yale University Press,* $5.00.

THREE books of very different scope and quality, except that they are all good, may be grouped under one heading by virtue of the fact that they all contribute toward an understanding of the currents of American life and thought during the last three-quarters of a century. The first covers every important phase of the history of the United States since the civil war. The second is an interpretation of the spirit of the first three decades of that period as it expressed itself in certain arts. The third is the biography of a man who was one of the foremost New England leaders of religious thought and one of the most influential in aligning the sentiment of the northern churches against slavery.

Hacker and Kendrick's book, while eschewing the brilliant generalizations which lend such fascination to the works of Parrington and James Truslow Adams on the period after the civil war, and equally avoiding the detached particulars which give journalistic pungency to Mark Sullivan's "Our Times," both preserves a feeling of the flowing current of history and furnishes an abundance of details. To an extraordinary degree for a work in general history, it takes into account the social and intellectual movements as well as the changing economic conditions which paralleled the succession of political events. I know of no single volume more useful,

either for reading or for reference or as a guide to a more extended study of the period.

Brilliant generalization is the point at which Lewis Mumford most conspicuously excels. Readers who remember his "Sticks and Stones," which was an interpretation of American architecture, especially of the earlier period, as an expression of the strength and weakness of American civilization, and his "The Golden Day," in which literature was studied as the revelation of the quality of American culture, will know what to expect in this treatment of the arts in a period which the author considers a rather sad and untimely autumn following the exuberant springtime of culture that was slighted by the war. The three sections deal with "the renewal of the landscape" through city planning and the development of parks, modern architecture, and painting. In the first two of these divisions the author's method is more suitable, his knowledge perhaps more adequate, and his conclusions certainly more convincing than in the last. It is, in fact, an impossible task to tell the story of nearly a century of American painting in sixty pages. What Mumford has to say about it will be of most value for its suggestiveness to those who already know a good deal about the subject. But in all three parts he exhibits a keenness of insight, a swift sureness of touch, and a brilliance of style—I hate to use the word again, but it is impossible to characterize Mumford's writing without rather tiresomely reaffirming its "brilliance"—which make the book a source of both joy and enlightenment.

Leonard Bacon well deserves the full length biography. The story of his life, with the full background here given of public and ecclesiastical events, is an important contribution to American church history. There have been so many Bacons at Yale that it is not easy to avoid confusing them. Leonard Bacon was minister of Center church, New Haven, for almost forty years. He succeeded Nathaniel Taylor as professor of theology in Yale divinity school in 1866. He was also one of the founders of the Independent, an advocate of gradual emancipation, an opponent of prohibition, and chairman of the first council of churches which met to consider the great Beecher scandal. The author of this book, a grandson of its subject, died before the completion of the work and the last touches were put upon it by his brother, Professor B. W. Bacon. While I have found a few points upon which to differ with the author's estimates—especially with reference to Tilton and the Independent in the 'sixties—the work is on the whole one of the finest recent contributions both to religious biography and to religious history.

W. E. Garrison.

Books in Brief

Primitive Secret Societies. *By Hutton Webster. The Macmillan Company,* $3.00.

This "study in early politics and religion" was first published in 1908 and has been translated into Japanese and Italian. This second edition has been considerably revised. It is a scholarly study of social organization in primitive tribes throughout the world, with special reference to the function of secret societies in the training of youth and their induction into full membership in the tribe, and to the place of these societies in administering justice, practicing magic and promoting the general welfare.

The Samaritans of Molokai. *By Charles J. Dutton. Dodd, Mead & Co.,* $3.00.

The life of Father Damien, the heroic priest who served the leper colony on the Hawaiian islands, has been told many times since Robert Louis Stevenson came to his defense against a detractor. As retold here, it is chiefly to form the background for the story of Brother Joseph Dutton. Brother Joseph was born in Wisconsin in 1843, served in the army during the civil war, was in business for several years, became a Roman Catholic, spent some time with the Trappists in Kentucky, and went to Molokai in 1886, three years before Father Damien's death. He gave all the remainder of his life—forty years—to the service of the lepers. The author has had access to a vast quantity of manuscript sources which had not previously been examined. The record of Brother Joseph's sacrificial service is a noble story ably told.

Food and Drink. *By Louis Untermeyer. Harcourt, Brace & Co.,* $2.50.

The title poem is a masterly translation of a carte du jour, or even of the inventory of a meat market and a fruit and vegetable stall, into terms of poetry, in pursuance of the insight that

> "Music and verse should be competing
> To match the transient joys of eating."

Whimsical, of course, but more than that. Mr. Untermeyer eschews solemnity and esthetic overstrain, but he is never trivial. He writes verse as Heywood Broun writes prose—with pungency and verve, with snap and sparkle, and always with a feeling that the things at hand are plenty good enough to be the subject matter for good writing without stretching for the stars.

Presbyterian Parochial Schools, 1846-1870. *By Lewis Joseph Sherrill. Yale University Press,* $3.00.

It may be news to many readers that there ever was a formidable movement for the establishment of a complete system of Presbyterian parochial schools. But there was. It rose and fell before the Catholic parochial schools got fairly under way. The general assembly of 1812 even heard the report of a committee declaring that "education is the legitimate business of the church rather than of the state." The rise of the public school system and the general exclusion of the Bible from the schools gave rise to the feeling that secularized education was undermining religion. The declaration of the general assembly of 1851, calling for an elementary school under the control of every church and an academy in every presbytery, was an interesting parallel and prophecy of the decrees of the plenary councils of Baltimore in 1866 and 1884 ordering the erection of a similar system of Catholic schools. But as the public schools improved, the Presbyterians fell in with the national system and most of their parochial schools were discontinued by 1870. Dr. Sherrill's monograph is a scholarly study of this unworked field.

A History of the Councils of Baltimore (1791-1884). *By Peter Guilday. The Macmillan Company,* $3.00.

Dr. Guilday is, by a comfortable margin, the leading Roman Catholic historian in the United States. The purpose of this book is, after 75 preliminary pages devoted to the early administrative development of the Roman church in America, to present a digest of the decrees of the seven provincial councils (1829-1849) and the three plenary, or national councils of Baltimore (1852, 1866 and 1884). These councils were all important landmarks in the religious history of the United States. Much of the material deals with matters of administrative detail and personnel which will be of little concern to Protestant readers. But much of it also has to do with topics of vital importance. Such as the school question. Of even wider appeal are the sections devoted to summaries of the development of the church between one council and the next. If one must criticize a work so gener-

ally excellent, it will be to say that, as in the case of Mr. Michael Williams' recent book, the matter of anti-Catholic "outrages" in the eighteen-forties is somewhat overplayed, and that the picture of the Catholics (mostly Irish!) standing as meek and patient sufferers under these indignities lacks something of realism. The failure of the Catholic councils to speak any word on the subject of slavery cannot be in any degree explained by the statement that "the abolition movement was closely linked between 1852 and 1860 with the anti-Catholic Know-nothing party," for as a matter of fact the Know-nothing party was largely an effort to divert attention from the slavery issue by denying the competence of the federal government to say anything about it and remanding the whole question to the several states.

CORRESPONDENCE

Christians in Japan

EDITOR THE CHRISTIAN CENTURY:

SIR: There are Christians in Japan. Let us be fair to them, and seek to help them. Here are extracts from letters recently received from friends in Japan, who for the present must be anonymous:

"It is clear that the military party is exerting tremendous pressure to secure general approval of the war policy. Many Japanese do approve. This is partly because the people are accustomed to obey national authority. But it is due even more to the one-sided information reaching the people. The Japanese press is closely censored, and there is no opportunity for getting any other independent information. Even our English-language daily is dependent upon dispatches which the censor will pass. I am very sure that we are not getting the whole story.

"At night our electric lights were turned off for fake air raids—teaching the public how to act in case of war, and filling their minds with an expectancy of war. Military funerals are made the occasion of great emotional excitement. So it is no wonder that the public in Japan is responding, just as it responds in any country when played upon by skillful propaganda.

"At first the people were told that Korea was imperiled: that Japan must have an outlet for her growing population: that Japan must protect her business investments and the lives of her people in Manchuria: that Manchuria in enemy hands would mean the ruin of Japan: that western nations have always seized territory when it was needed. The British army in India and the American marines in Nicaragua were repeatedly cited. When people are led to believe that Japan's only hope for the future is by gaining control of Manchuria, it becomes unpatriotic to think anything else.

"All of this diverted attention from what to me is the most serious matter—the use of force in defiance of the Kellogg pact, and the practical aggression into another country. The Japanese are told that they are not at war (though the newspapers constantly refer to the war); they are simply protecting Manchuria against the bandits, in the absence of a stable Chinese government. Dispatches refer to the bandits; not to Chinese soldiers. The engagements reported are not against the Chinese: they always seem to be against the bandits. The Japanese are merely policing Manchuria! This is not logically consistent with claims that Japan must have Manchuria, but it is the official attitude.

"The trouble is not over, and before you get these lines the situation may be greatly changed. Yet in spite of the press shouting for war, and very active propaganda, the forces of peace have delayed an open declaration of war for months. I believe these same forces may still avert further trouble. These forces are two: world opinion as expressed in the league and through the Kellogg pact, and the liberal group in Japan.

"For there is a liberal, a Christian group that cannot be ignored. It is not large, and it has its hands full: fighting for temperance, for the abolition of legalized vice and for the emancipation of women, for actual freedom of religious worship, and fighting all the evils of modern western civilization. This group is also the basis of the peace movement in Japan. It is not limited to the Christian church, yet it draws much of its strength there. The Christians in the churches are the victims of propaganda like other people, and yet they are praying for peace. Liberals are found from the most humble hamlets right up to parliament.

"Some close Japanese friends are rather militaristic. Our position is sometimes difficult, yet there is freedom for expression of conviction. More will be achieved by working patiently with these friends, than by open attacks on them. It may be disappointing that some Japanese are not better internationalists, or that the peace group is not larger and stronger, yet nothing will be gained by withdrawing support from the hard-pressed liberal group that is the hope of the future. If the younger church is still thinking in Old Testament terms, our task is to stand by it loyally while it finds its way into the New Testament.

"The graduates of our mission schools are the group from which liberal leaders of tomorrow will come. In fact, I see no more definite contribution to peace in Japan, and the orient, than the strengthening of the Christian schools and the Christian churches. It is a slow task, but so are most reforms. And while the military are still in the saddle, their feverish activity shows that they themselves know that their position is none too secure. The future is hopeful."

And again:

"This statement may be true that the masses are giving support to the army, but there is a growing suspicion among the uneducated the country over, especially since Shanghai, that all is not well and they are becoming more and more cautious about accepting at full value the statements of the militarists. There is no doubt that Japan feels that she has a very good case in Manchuria, and justifies her position in many ways, including countless precedents in the international dealings of other countries, but when it comes to the method, there are many groups who do not justify the methods of the military. I have heard it said, that the rampant intensive military propaganda is caused by the recognition on the part of the military that their cause is losing popularity, and such enthusiasm as there was at the time of the Russian-Japanese war cannot be engendered now. There is a network of lectures throughout the country, particularly in the schools and large military funerals as a means of inciting patriotism have been given the slain whose bodies have been brought back to Japan.

"There are thinkers who are protesting at the aggressiveness of the military, but they are confined to small groups, as free speech does not exist, and there is no Civil Liberties union in Japan as yet.

"What is the League of Nations association thinking and doing? A leading economist who has had experience in Geneva told me he had gone to the League of Nations association office and accused them of failing to rise to the opportunity at this crisis, and one of the officers told him that he had been going through the country talking to small groups and he was agreeably surprised at the reaction against militarism and the sympathy shown to the newer idealism in international dealings. Among the thinking students there are many who are sympathetic.

"With the strict censorship, and the possibility of having to sacrifice one's life if one opposes the military at this time, there is little public expression of liberalism, and it is well to know the real facts about Manchuria and also the conditions in Japan, before condemning Japan as a whole. Hasty criticism breeds antagonism among the Japanese themselves and will not add to

the feeling of good will toward Japan abroad. We had adequate proof of that in the visit of ———— last week. One of the men to whom I referred earlier in this letter who had been at three Pan-Pacific Institutes said that he had met ———— and his first remarks made him so antagonistic that he spent the whole evening upholding the policy of the military, while he really did not believe in it, but that had been the effect of ————'s remarks.

"Open-mindedness and understanding sympathy are the first requisites in an attempt to be of any value in the present situation."

Many more similar quotations can be made. Newspaper dispatches have reported that three missionaries and three Japanese Christians are visiting Shanghai now, their expenses being paid by a Japanese Christian, for the purpose of obtaining direct information regarding the situation there. A cablegram from one of these Japanese Christians confirms this report. This is evidence of independence and courage that we cannot easily match.

This letter is already too long, so it is impossible to quote from letters from Christians in China; but the earnest efforts of Christians in both Japan and China to keep the channel of friendship and Christian fellowship unobstructed, and to encourage each other in their work for peace and brotherhood and the establishment of Christ's kingdom on earth is an example that American Christians may well strive to follow. Let us not fail in efforts to support and strengthen the Christian forces in Japan and China, placed at this time as they are where the clashing forces of militarism, nationalism and materialism are most manifest.

International Missionary council, New York city. A. L. WARNSHUIS.

Was the Crucifixion Necessary?

EDITOR THE CHRISTIAN CENTURY:

SIR: The sketch, "Suppose," by E. Robb Zaring in The Christian Century for March 16 assumes that if Jesus, instead of being crucified in youth, had lived to old age, the doctrines which he preached would never have taken root among mankind. Is this assumption justified? Confucius, Buddha, and Mohammed all lived to an advanced age and died naturally. Their teachings survive. Certainly Mr. Zaring does not mean to imply that the teachings of Jesus were so much less vital than these other religions that only a martyr's death could assure the survival of the teachings of Jesus.

It is true that a martyr's death does add glory to the name of a great personality, but not unless the person in question is great enough to impress his teachings upon the world in any event. The outstanding greatness of Jesus is attested by the fact that he accomplished his work in so short a time, and that before his powers could have become fully matured. Surely he would have accomplished a far greater work could he have labored thirty years instead of three.

Jamestown, N. Y. CHARLES G. GIRELIUS.

Wet and Dry in the South

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Wayne C. Williams' article on "What Will the Dry Democrats Do?" in your issue of March 16 is interesting reading, but he has evidently failed to get the "low-down" on the southern situation. In the first place, the wetness of Smith played a much larger part in his defeat in 1928 than did his religion. Had Walsh been the candidate the solid south would scarcely have been broken. This religious factor has been badly overworked in trying to explain democratic defeat in 1928.

Next, note the question: "How can the south accept a wet Protestant and reject a wet Catholic?" This is quite beside the mark, for those democrats in the south who rejected a wet Catholic will not have a chance (in very many cases at least) to accept a wet Protestant, even if they wanted to. They have been excluded from the democratic party as punishment for bolting in 1928. The public does not realize how many thousands of our dry democrats in the south are practically disfranchised, but the sad story will be revealed next fall. The wets already know that they have the southern states in their power at last, but our national prohibition leaders are blissfully ignorant of the fact.

Those dry leaders who are still in the democratic party did not reject the wet candidate of 1928, and so if they accept a wet of Protestant faith in 1932, they will certainly not be guilty of the inconsistency Mr. Williams alleges. So the religious dilemma vanishes.

Another "Hoovercrat" movement, in the event of a wet democratic nominee for President, will turn over every southern state to the wets. The bolters are excluded from the party and its primaries, and so the wet majority prevails. But national dry leaders are obsessed with the idea that all we southern drys have to do is simply to vote the republican ticket. Yet, with very rare exceptions, there is no chance for success in electing republicans to local offices. The democratic party is too well intrenched.

The southern states are going wet this summer and fall. Nearly every dry candidate for office is doomed to defeat. Unless the dry leaders help speedily.

Sumter, S. C. ALBERT D. BETTS.

Reduce Taxes on Homes!

EDITOR THE CHRISTIAN CENTURY:

SIR: Your recent editorial, "One of America's First Needs," stirs a deep emotion in my heart. When the President's conference on the question of home building was being held, and I discovered that the crux of the whole situation, the most vital and important factor in the entire problem of home ownership, namely, taxation, was hardly mentioned, I was all but disgusted. And now to have your most timely editorial not even refer to the supreme hindrance of home ownership, that is too much to pass by.

I am convinced that the greatest source of injustice and hardship to the wage earning group and the small farmers in this country is the heavy pressure of high taxes upon homes and farms, without the slightest regard for the incomes of those who are taxed. If wage earners could have a sense of security in the ownership of a home, there would be every inducement to make sacrifice for a home. And with a home, "be it ever so humble," if jobs were not available in times of stress, the home would be intact; and a family is not likely to starve when they have a place on which to plant seeds and produce foods of different kinds.

It is useless to talk about owning homes while this barbarous policy continues. People are trying to get rid of their homes, because it is cheaper to rent than to own a home. And this is one of the very reasons why property, especially farm property, has fallen so desperately in value, because the small farmer cannot pay taxes when he can hardly provide enough for his family to eat when times are hard and prices of his products are so low.

I see only one feasible way at the present time to correct this evil, and that is by tax exemption on homes up to at least five thousand dollars of market value, which would include the small farmer and all others who desire a home of their own. I am convinced that there are thousands of men in our cities who would like to own a small place of one or more acres outside of our cities for a home, where they could be comfortable and at least partly self-supporting, if they could have assurance that the home would be protected from the ever-present tax gatherer. Why, Mr. Editor, should small home owners pay the large share of the support of government irrespective of income? And on the other hand, why should not the government be supported by taxation upon incomes? Any home owner, if exempt from personal property tax, should be only too willing to pay an income tax, of course graded according to amount.

Ione, Calif. C. N. BERTELS.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Find "New Poor" Being Pauperized

Loss of Self-Respect Quickly Follows Extended Relief—Master of Balliol to Lecture

(Correspondence from New York)

NEW YORK, March 19.—The Welfare council, the agency coordinating the efforts of the various charitable institutions of the city, has just issued a report on the effect of charitable work on "the new poor"—that is, those who are compelled to seek charity because of the present abnormal economic situation. The report points out how easy it is to pauperize by charitable relief. After the initial embarrassment which comes from a first recourse to charity the descent to Avernus is likely to follow. The unemployed who were self-respecting last year are likely to become dependent this year. As the report puts it, "Men who came to a family agency, seeking work only and very anxious to continue to support their families, became so mentally and physically fatigued by the constant discouragement of unsuccessful search for employment that they were as open to the mental infection of dependency as they were to various physical infections."

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Magicians Attack Spiritualists

The old feud between the Society of American Magicians and the Spiritualists still goes on even though the great Houdini is no longer in the ranks of the living. Just now the magicians have been showing the police department some of the tricks made use of by fake mediums to get the hard earned cash of those who seek the spirits. Also the magicians are working hard to secure the passage of a state law which would make it impossible for Spiritualist ministers to perform marriage services. Since 1909, when the law first permitted Spiritualist ministers to officiate at weddings, some 70,000 couples have been married by them. The magicians declare that they "deny the right of any legislative body to permit uneducated, illiterate and insincere men and women fortune tellers to be recognized as clergy."

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Florence Kelley Memorial Meeting

A memorial service for Florence Kelley, the nationally known social worker who died last month, was held this week at the Friends meeting house on East 15th street. The power of her life was evidenced by the many notable men and women who filled the meeting house. Tributes to her untiring work for the poor and the oppressed were voiced by such leaders as Newton D. Baker, Dr. W. E. B. DuBois, Negro leader and publicist, Miss Frances Perkins, state industrial commissioner, and Dr. John Howland Lathrop, director of the Consumers' league. Mr. Baker pointed out that it was due to her that the millions of American uniforms manufactured during the great war were made in decent plants, and that she and Samuel Gompers were his two great allies in raising the standards of life in this country.

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Hewett Foundation Lectures at Union

Dr. Alexander Dunlop Lindsay, master of Balliol college, Oxford, is to give the lectures on the Hewett foundation at Union seminary this spring. The subject chosen is one which is in point at the present time, "Christianity and Economics," and the special subjects for the five lectures promise more than a perfunctory treatment of the theme. The dates are the afternoons of March 29, March 30 and 31 and April 4 and 5.

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Ministers Union Of America

The recently organized Ministers' union, modeled on the lines of labor organizations and motivated by the desire to cooperate with labor in its battle for social justice, is steadily growing. Applications for membership are being received from all sections of the country and from various religious faiths. Negotiations are now in progress with officials of the American Federation of Labor looking toward a possible affiliation with that body. The meeting on April 11 is to be a joint conference with the Younger Churchmen's group and the Fellowship of Socialist Christians. Rev. Lloyd Imes, pastor of St. James church at St. Nicholas avenue and 141st street, is secretary of the union.

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Rabbi Stephen S. Wise Celebrates Birthday

Dr. Stephen S. Wise, nationally known liberal, had his 58th birthday this week. In recognition of this occasion he was guest of honor at the annual founders day luncheon of the Jewish Institute of Religion. Addresses were made by Judge Julian W. Mack, Nathan Straus, jr., and others. Dr. Wise has been a friend of every movement for civic decency and his advocacy of the cause of the industrial workers has been vigorous and effective. His friends wish him many more years of service to those causes so dear to him.

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Disarmament Petitioners Report

The chief feature at a luncheon of the National Committee on the Cause and Cure of War held at the Central Y. W. C. A. this week was a report from the bearers of the disarmament petition. Three women leaders in the peace movement who carried the peace petitions to Geneva told of their experiences there. They came to the defense of the League of Nations as an effective world machine. Mrs. Carrie Chapman Catt presided.

EDMUND B. CHAFFEE.

China Appeals to Assembly

Small Nations Rally to Save Principles of League—European Firms Arm Japan

(Correspondence from Geneva)

GENEVA, March 9.—What is the use of discussing the best method of reducing the danger of war in the future if war is actually in progress? This question came up in almost every conversation in the first weeks of the disarmament conference. Since the moment when the opening of the conference had to be postponed because of the crisis at Shanghai, the Sino-Japanese conflict has been hanging like a heavy cloud over all the proceedings. No one knew what the cloud would bring forth. Was it going to be a terrible thunderstorm, which would sweep away even the best intentions of the delegates? Or could it possibly produce a life-giving shower which might increase the sense of confidence in the existing instruments of international order and security, and thus help the cause of disarmament? Disarmament is only feasible on the presupposition that the world has emerged from the state of international anarchy in which it lived in pre-war days. And the outcome of the Sino-Japanese conflict must reveal whether this presupposition has any basis in reality or not.

The council, that is to say, the big powers, had so far been able to keep the issue from being squarely faced. They had used every means at their disposal to keep the matter in their own hands in order to . . . do nothing. They discouraged China as much as they possibly could from appealing to the assembly. But China saw clearly that here was its last chance to get justice. In the council the big powers can do what they like. In the assembly the much larger group of small powers exerts real influence. And China's case, as well as the case of international order in general, depends largely on the courage and determination of the small nations. To them the outcome of the Sino-Japanese conflict is a matter of life and death. They think in terms of the fate that may befall them if Japan's example is followed by their big neighbors. They are in the happy position in which their interest and their moral duty coincide. As they defend the principles of the covenant and of the Briand-Kellogg pact they defend their own future. China has understood this, and the events of the last few days have proved it to be right.

* * *

Small Nations Save the Life of the League

When in the session of Friday afternoon Mr. Sato refused to accept the unconditional evacuation of the Shanghai area by the Japanese troops, it was Mr.

Motta of Switzerland who saved the situation by a strong and courageous appeal which led Mr. Sato to make a quick retreat. And on Saturday and Monday practically all the sessions were given up to strong statements by the representatives of the lesser powers, in which they expressed their clear conviction that the basic principles of the league are at stake. "Is this league really a living force, or is it merely an institution for discussion, for platonic resolutions, at most for mediation?" asked Mr. Erich of Finland. And equally plain language was used by his colleagues of other nations.

Thus the league has saved its "face," as it saved the face of international law and order. A painful but necessary operation has been performed, which ought to bring great relief to the patient—that is, to our sick world of today. Now that the league has said clearly what is right and what is wrong in the present international situation, it has created a positive instead of a negative precedent. Even if the clear conviction of the majority of the league does not prevail, even if a few of the more powerful nations block the way to a fully satisfactory solution in the coming weeks, the fact remains that the league has said publicly and unmistakably that there is such a thing as a new international order which cannot be ignored.

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Japan in a Difficult Position

Japan is in a difficult position and its representatives at Geneva know it better than anyone else. It has only tried to get away with the kind of action which the other nations have been accustomed to take for many centuries. Japan, however, is the first to find out that the world will no longer accept this method of international behavior. What a lesson for the statesmen of certain nations who are tempted in the same way as Japan! They will think twice before putting themselves in the unenviable position of Mr. Sato.

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The Old Army Game

These days have thrown much light on certain less obvious but no less important influences which enter into the international situation. It has become known that almost all larger armament firms in Europe have shipped great quantities of arms to Japan. The socialist international, which is usually well informed on these questions, has published some extraordinary figures and facts on this subject. A Japanese military commission has been buying great quantities of chemicals for explosives in Germany (which were shipped via Hamburg as "pianos") and ammunition in Czechoslovakia (shipped via Triest). Tanks were provided by Schneider-Creuzot in France. From Belfast alone ammunition worth 25 million dollars was sent. Great Britain contributed to the extent of 33,000 pounds in December and 12,000 pounds in January. Some orders have also come from China. What do the governments know about this? It is probably more than a coincidence that the manufacturers of armaments are willing to open large credits for Japan at the time when disarmament is seriously being discussed in Geneva.

European Press Shows Influence

Equally clear has it become what amazing power the press can exert in these international relationships. We have it on the best authority that large amounts of money have been used to buy the sympathy of the press in France and elsewhere for the Japanese cause, and we have on the other hand the more gratifying case of a small newspaper like the Journal de Geneve, the foreign editor of which has been exerting a tremendous influence for good all through the last weeks. The Chinese representative, Mr. Yen, is reported to have said that, if it were not for William Martin's insistence on the necessity and possibility of an appeal to the assembly, he would not have risked the attempt.

The Sino-Japanese conflict has indeed drawn out every positive as well as every negative influence which plays upon international relations today.

W. A. Visser 't Hooft.

Social Planning Urged

Oberlin Conference Presents Many Points of View

At the seventh Causey conference, held at Oberlin college late in February, the four speakers were William Hodson, executive director of the welfare council of New York city; Dr. W. Z. Ripley of Harvard; Dr. Lewis L. Lorwin of the Brookings institution, and Louis Fischer, journalist.

One of the focal questions of the Oberlin conference was as to what extent, and how, planning may be promoted in a country such as ours. Mr. Hodson was of the opinion that social planning cannot be achieved by compulsion here, but must proceed through education, persuasion and voluntary agreement. Dr. Ripley, in general accord with this view, held that to formulate a complete theory of economic reform is impossible, and that planning can only proceed gradually. Dr. Lorwin declared that "All would-be industrial planners come to a common conclusion—you cannot plan within an industry; industrial planning can only be a part of general and economic planning." Mr. Fischer declared flatly that "experience in Russia has shown that planning is possible only when economic enterprises are state-owned and state-operated."

Dr. Lorwin disagreed with Dr. Ripley in thinking that an American plan must be adjusted to the "errors, prejudices and biases of the American people." According to Dr. Lorwin, there are four major maladjustments in American society today: the growth of technological processes, which have forced the individual into specialization and thus robbed him of part of his personality; the increasing estrangement between agriculture and industry; disparity between our efficiency in production and in distribution; process of dislocation in world economy. "The task before us in the next 25 or 50 years," he said, "is definitely social and industrial planning, the mastery of the machine."

What Kind of Evangelism?

Massachusetts Churches Given Examples of Different Methods—Honorary Consul Criticizes Japan

(Correspondence from New England)

Boston, March 15.—Dwight L. Moody used to say that business depressions brought religious revivals. In the present continued and worldwide depression, there have been few signs of such a result. The success of the two weeks' campaign in Haverhill, conducted Feb. 21 to March 6 by the Dudley radio carolers, sponsored by the Layman's league and 17 Protestant churches in that city, may be a harbinger of a wider awakening. Week-night services, begun in the largest church, had to be transferred to the city hall and then to the armory, seating 1,600. It was a laymen's movement, begun a year ago in a go-to-church campaign. Music was a marked feature, with a chorus of 200 men. The evangelist, Rev. H. W. Ferrin, used up-to-date illustrations. "Detective stories sell by the million. The country has more detectives than ever. May they catch the Lindbergh kidnapers! But there is one detective whom none can escape. Be sure your sin will find you out!"

Perhaps still more significant was the revival in the Maplewood Baptist church of Malden. Sensing the spiritual state of the parish, the pastor, Rev. E. L. Loomis, secured the help of Rev. Ulysses S. Ramsdell of Glendale church, Everett, a recent graduate of Newton seminary, for ten days, Feb. 24 to March 6. There was no publicity except cards distributed in the congregation, and assignment of the names of all its families to loyal members with unlimited telephones. Deep interest was apparent from the beginning. "It was like the opening of flood-gates." One hundred and eleven persons "came forward," and "decisions" still continue. To each, a letter was sent, enclosing the poem: "The World's Bible." Adults soon met the standing committee. Young people and children were organized into three training classes according to age. For a pageant which had been planned, a baptismal service has been substituted at which nearly a hundred candidates will be received.

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The Awakening Which Some Pastors Desire

At the 82nd anniversary of the Porter Congregational church, Brockton, March 6, the pastor, Rev. Horace F. Holton, said: "Evangelical means more than revivalistic. Our fathers sought to create a church founded on the validity of personal experience and extension of Christ's kingdom in the hearts of men. Churches have more and more come to be looked upon as ends, not means. I am *not* satisfied with this condition of affairs! We are not meeting the real and vital needs of men. We need a new evangelism which will use all the resources of our institu-

tionalism, all our education in Christian idealism, to help people come face to face with Jesus Christ as their personal Lord and Master."

* * *

"Education in Christian Idealism"

What Dr. Holton had in mind was well illustrated by the conference on social problems, conducted in the South church of the same city, March 5, by the Pilgrim association of Congregational churches. Leaders in religious education from a score of churches met to learn how they may teach the application of Christian principles to international, industrial, and moral issues. The first speaker urged that back of the question of peace or war lies the truth, emphatically taught by George Washington in his farewell, that "religion and morality" apply to the *nation* as to the individual and call for "a *people* always guided by exalted justice and benevolence." Prof. Clarence Skinner, of Tufts college and the Community church of Boston, said: "We cannot increase productivity without a better distribution of wealth. We must renounce what Ruskin truly called 'illth'; base our wealth on honest production rather than hoping to live by gambling, and see that none starves in the midst of plenty." Prof. Thomas N. Carver, of Harvard university, showed that appetite and avarice fought local option and state prohibition by appeal to federal law, and only discovered their love for state-rights after the nation adopted the 18th amendment. "Their devotion to personal liberty is equally hypocritical. They care nothing for the liberty of women and children to be fed and clothed, but only for their own liberty to make money or to drink."

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A Friend of Japan Speaks Frankly

Courtenay Crocker, formerly adviser to the king of Siam, and president of the Japan society of Boston, has given to the press a statement in which he said: "When I was appointed honorary counsul of Japan in 1930, Japan was giving cordial support to those positive policies of peace which had placed it in a position of honored leadership. Since last September, however, it seems to me that Japan has abandoned those policies and continued to resort to force in China without using the pacific means offered by the League of Nations and the nine-power pact. . . . I have told the Japanese ambassador that I am willing to continue as honorary consul, in the hope that by so doing I can be in a stronger position to do two things: first, to urge Japan to return as fully and quickly as possible to its policy of cooperation with other nations; and second, to encourage among Americans the difficult but essential habit of standing strongly against action by another nation which they do not approve, without allowing themselves to be rushed by mob psychology into the belief that that nation can never be trusted. . . . The Japanese are a fine people, as Americans are. Let us remember that the United States, years after the war, has joined neither the league nor the world court, and let us work with might and main to remedy those defects and strengthen the peace machinery of the world."

E. Tallmadge Root.

Dry Issue to Front in Ohio

Former Conspicuous Dry Leaders Now Favor Referendum—Close Lane Seminary's Separate Career

(Correspondence from Ohio)

Columbus, March 18.—Prohibition will enter more definitely as an issue into the statewide primary elections in Ohio this May than in some years past. The race for the republican nomination for United States senator will be between Attorney General Gilbert Bettman, Cincinnati, avowed wet, and L. J. Taber, Columbus, national master of the Grange and staunch dry. The winner will oppose wet Senator Robert J. Bulkley, Cleveland, in November. Bulkley, who is filling out the unexpired term of the late Senator Frank B. Willis, is without opposition for the democratic nomination. If Taber wins the republican nomination, an out-and-out wet and dry fight will precede the fall election, but if Bettman wins the nomination, the issue will disappear from this race and Ohio will continue to be represented in the upper house by one wet and one dry (Senator Simeon Fess).

The race for the republican nomination for governor is a three-cornered one, with ex-Gov. Myers Y. Cooper, Secretary of State Clarence Brown and David Ingalls, assistant secretary of the navy for aeronautics, as the contenders. Cooper and Brown have dry records. Ingalls, popular young Clevelander, still in his early thirties, is active in the Crusaders and is running on a wet platform. The winner will oppose democratic Gov. George White, who is unopposed for renomination.

A regional W. C. T. U. conference, in session here this week, was thrown into some consternation when Gov. White in a speech declared in favor of a national referendum on prohibition. The governor has a lifetime dry record and maintains that he is still dry. He argues that a dry victory in a referendum would be the best possible source of strength to the drys in bolstering up demands for continuance and better enforcement of prohibition. He maintains, however, that prohibition is not an issue in the gubernatorial campaign, so far as he is concerned.

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Judge Florence Allen Runs for Congress

Judge Florence E. Allen of the supreme court of Ohio, only woman jurist to sit in a court of last resort, wishes to abandon the bench for legislative halls and has announced her candidacy for a democratic nomination for congress from a Cleveland district. Judge Allen, an outspoken dry leader throughout her political career, has also come out in favor of a prohibition referendum. She maintains that she still believes as firmly as ever in prohibition but that she also believes in democracy and therefore feels that the people should have the right to express themselves on this issue if they so desire. Judge Allen has always enjoyed the support of dry organizations and there is now some doubt as to the effect of her declaration on this backing. Noted as a student of international relations and an early leader in the movement for the outlawry of war, Judge Allen if elected to congress will add strength to the peace cause there.

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Lane Seminary Leaves Cincinnati

The passing of Lane seminary, Cincinnati, which will be merged with the Presbyterian seminary in Chicago in April, removes an ancient landmark from the religious scene in Ohio. The seminary authorities decided some two years ago, in view of declining enrolment and strength, that further efforts to continue Lane as a separate institution were useless, but various legal difficulties interfered with the consummation of the merger. These have now been overcome. The trustees will continue as the Lane seminary foundation, administering the assets of the institution to provide fellowships, scholarships and endowments for use at the Chicago seminary. President R. Ames Montgomery and Prof. John Adam Garber, religious education specialist, who have been doing part time work in Chicago, will transfer their activities to Chicago, and two other faculty members will be retired. The real estate will probably be sold. The last class, comprising two theological students and two taking special work in religious education, will be graduated April 14. Twenty-three students are enrolled this year.

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Recall the Beecher Tradition at Lane

Something of the significance of Lane seminary as an influence in the religious life of the state is expressed in an editorial in a sister denomination's magazine, the United Brethren Religious Telescope of Dayton: "The city will mourn the removal of this instrument of Christian culture but America will not forget the contribution it has made to the culture of American spirit and life, nor forget the name of Beecher so vitally connected with Lane seminary. . . . It was the name of Beecher above all others that made Lane seminary. The coming to this institution of Lyman Beecher and his family gave to this institution and Cincinnati a conspicuous place in a critical period of American life. Here Henry Ward Beecher derived those ideals and got the inspiration that made him a valiant warrior for American freedom, and here his militant sister, Harriet Beecher Stowe, wrought so valiantly for the breaking of slavery's chains. It was an epochal period in our national history, and the names of Lane seminary and the Beecher family were united in a distinguished contribution to the making of a new age."

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Lenten Services Thrive

Fred B. Smith will close the four weeks' program of downtown noonday lenten services of the federated churches in Columbus with a series of five holy week addresses. The services have brought variety in thought and presentation, starting with Dr. J. Alvin Orr of Pittsburgh as opening speaker, followed by Dr. Merton S. Rice, Detroit, and Dr. Frederick B.

Fisher. Reports from all parts of the state indicate that union lenten services, evangelistic programs and other interdenominational activities during the pre-Easter period have been more widespread this year than ever before.

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Economic Conditions Push Church Mergers

Present economic conditions especially emphasize the need for closer cooperation among churches, and in some instances for actual consolidation of churches in local communities. This feeling was expressed by several resolutions adopted at a series of five inter-county church conferences in Ohio, sponsored jointly by the Home Missions council and the Ohio council of churches.

Grouping of weak churches according to the "larger parish" plan was also stressed as a solution to the difficulties faced by many local churches.

Six hundred ministers and laymen of 23 counties attended the conferences, which were arranged as a means of carrying to local fields the spirit and message of the Home Missions congress held in Washington in December, 1930.

Dr. W. R. King, executive secretary of the Home Missions council, and Dr. M. A. Dawber, rural work superintendent of the Methodist board of home missions, spoke at the conferences.

Another series of five similar conferences will be held in April, at which addresses will be given by Dr. King and Rev. E. E. Sundt, rural work director of the Baptist home mission society.

* * *

Will Confer on Evangelism

"Vitalizing Life—Evangelism" is the theme announced for the 1933 Ohio pastors' convention, which will be held in Columbus, Jan. 30 to Feb. 2. Recognizing evangelism as the all-inclusive task of the church, the executive committee has outlined plans to relate all reports and discussions to that general subject. Specific topics to which committees will be assigned for study and reports will include: Personal evangelism, industrial good will, international good will, interracial good will, youth, comity, church music, consolidated churches, motion pictures and the theater, educational evangelism, evangelism and the home, law enforcement, stewardship, radio, press, relief work. Tentative plans are being made for four or five regional interdenominational conferences of pastors in different sections of the state next year, to supplement the statewide convention in Columbus.

VINTON E. McVICKER.

Dr. Tittle to Lecture at Yale on Jesus and Modern Preaching

The annual convocation of Yale divinity school will be held April 25-27. The Lyman Beecher lectures on preaching will be given by Dr. Ernest Fremont Tittle on the theme, "The Place of Jesus in Modern Preaching." Prof. William Adams Brown is to deliver the Taylor lectures on theology, his general theme being "The Supernatural." The alumni lecturer this year is Dr. Edward Scribner Ames, who will speak on "Imagery and Meaning in Religious Ideas."

Streeter Becomes Oxford Professor

Bold Thinker Given Chair of Biblical Exegesis—T. S. Eliot Looks to Religion for Solutions

(British Table Talk)

LONDON, March 8.—The new Ireland professor of exegesis of holy scripture is Canon B. H. Streeter. So one more bold and independent thinker receives recognition in Oxford. A few years ago Canon Streeter was suspect on the ground of his supposed heretical beliefs, but he has always kept the ear, and it should be added, the affection, of one relay after another of undergraduates. The fact that Streeter, whom they knew as a supremely honest thinker, remained in the church, has been an argument of much weight in holding back some rebels.

It seems a long time ago, though it can only be about 20 years, since a group of young scholars issued a volume entitled "Foundations." All of them have won their way to high positions in the church and universities. William Temple is archbishop of York; Neville Talbot, bishop of Pretoria, and so on. But Streeter, who wrote in that volume a study of the historical Christ—a most able and arresting study—has had to wait longest for official recognition. He has many excellent gifts for his new office; he has a quick and receptive mind; he is a delightfully humorous and unaffected being; his scholarship is deep and exact; his books on "Reality" and "The Adventure of Religion" are among the most widely read of modern books; and in addition to these he has written a most valuable study of the early church in which he shows that all the ecclesiastical claimants for the right to be "primitive"—Episcopal, Presbyterian and Congregational—are right; all have run and all win the prize! Along with other scholars he has written in the composite volumes on "Prayer," "The Spirit," and "Immortality."

Some years ago I ventured to say that if I were dictator, I would send Streeter to China to lecture; some time afterwards that came to pass, though I hasten to add there was no conceivable relation between the recommendation of the would-be dictator and the thing done. It simply was in the fitness of things that Streeter should go to China.

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T. S. Eliot Finds Only Solution For Modern Issues in Religion

On Sunday Mr. T. S. Eliot spoke on the modern dilemma. He is to give three other Sunday discourses on this subject. Among his main points on Sunday were these: this is from one side an age of experts, from another an age in which there is a revolt against experts, and though not an expert on anything but poetry and literary criticism, he felt himself at liberty to speak on the ultimate questions. All our modern problems in organization are religious questions. Communism, for example, comes to men as a religion, and can only be met by a religion stronger than itself. Mr. Eliot left his hearers in no doubt upon his own personal belief in catholic Christianity; the word "catholic" being used in its broader sense. Only in the arena of religion can the future of human society be fought out.

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Dean Inge Affirms Faith In the Devil

The dean of St. Paul's has always a fascination for the journalist. He said on Sunday that the true translation of the clause in the Lord's prayer was "deliver us from the Evil One," and he himself believed in the devil. But no doubt the dean said many others things more important but not so valuable as "copy."

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Famous Economist Holds to Capitalist Solution

Sir William Beveridge, head of the London school of economics, has told us in a delightful style what he would do if he were a world-dictator. First he would see that governments dropped the whole business of war debts and reparations. Then all tariffs would be abolished; not, of course, suddenly. All governments should insure against unemployment, "all have made a mess of that" so far, but in different ways. Then he would set up a commission of four or five wise and just persons, skilled in economics. He would set them to work out a plan for stabilizing the production of the world on a capitalistic basis, on the present basis of guiding production by prices, and also "a plan for stabilizing production on a socialistic basis, a plan for guiding production directly by use and not through the intermediary of prices." When the commissioners came back he would have to choose one plan or the other. He did not think there was any half-way house between capitalism and socialism, and he himself was in favor of the capitalistic method.

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And So Forth

The press has kept us informed about the kidnaping of the Lindbergh baby, and there has been a widespread sympathy for the parents.

The Irish government will be under the leadership of Mr. de Valera. The first question to arise will be how he proposes to deal with the oath. He will be in office by the good will of the small labor party, but the labor men appear to agree with Mr. de Valera on this first issue. Stormy times are ahead.

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Personal

By the time these notes are printed I shall be in America. It will be a pleasant experience to see some of the readers of The Christian Century face to face, and to meet again friends whom we made in 1926 and have not forgotten.

EDWARD SHILLITO.

Death of David C. Cook, Head Of Religious Publication House

David C. Cook II, since the death of the elder David C. Cook head of the publishing firm in Elgin bearing his name, died at Elgin March 13. The Cook publishing firm has for a generation put out periodicals for Sunday schools, all of large circulation.

Chicago Sees Violent Rioting

Efforts of Unemployed to Demonstrate Broken Up by Police—Sherwood Eddy Attacks War

(Correspondence from Chicago)

CHICAGO, March 21.—During the past couple of weeks rioting has twice broken out, once when a crowd attempted to demonstrate before the Japanese consulate, and at another time when a mass protest was attempted in Humboldt park against alleged inadequacy of unemployment relief. Both demonstrations are said to have been organized and led by the "reds," whoever they are. A permit to parade and demonstrate before the Japanese consulate was applied for, but was refused on what seems to be quite justifiable ground, namely, that such a demonstration on Michigan avenue would block traffic. The wisdom of the manner in which the affair was handled by the police, however, is debatable. At any rate, the results were deplorable. Four policemen were shot, and a woman demonstrator and her son were shot, and four other demonstrators clubbed in the battle.

The Humboldt park affair, however, was the more discreditable occasion. Aside from the opportunity given by the Chicago workers' committee on unemployment, a group of socially minded citizens and churchmen, the unemployed have had no opportunity to state their case before the public. It is true that a measure of relief has been provided, but the manner in which it has been administered is undeniably destructive of the self-respect of the recipients, and every social worker is ready to testify to its inadequacy. The Humboldt park demonstration was an attempt on the part of the unemployed to seize an opportunity to state their case. And the demands, as printed on dodgers widely distributed, seem to be extraordinarily moderate; they are not wild communist utterances. "Cash relief; payment of gas, light, and rent bills; immediate relief for youth and single unemployed; unemployment insurance." What less can people ask unless they are prepared to lie down and starve and freeze, with all their families, when the industrial machinery upon which they are dependent breaks down? The attempt, however, to become vocal was repressed by police clubs. But surely there is wisdom in the words of Graham Taylor, spoken in the course of a guest editorial in the Chicago Daily News: "Why should the unemployed be discriminated against when the right to demonstrate is conceded without question to striking taxpayers and citizens protesting against prohibition?"

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Sherwood Eddy In Chicago

Sherwood Eddy, just returned from China and Japan, has been lecturing and preaching in Chicago during the past week. Sunday evening, March 13, he spoke before the Sunday evening club; Tuesday evening he lectured in the Oak Park high school; and Friday evening in Orchestra hall for the benefit of the Adult Education council's emergency fund. In September Mr. Eddy saw the capture of Mukden by the Japanese. Later he saw the beginning of the battle of Shanghai. He had conferences with leading Chinese and Japanese liberal leaders. His addresses constituted a devastating arraignment of the whole business of war, and particularly of the horror and cruelty of the present encounter. To hear Sherwood Eddy is to have one's moral revulsion against the hideous wickedness of war thoroughly aroused, and to be stirred to do all that one can to end the war system.

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Reconciliation Trips

The little journeys toward understanding known as "Reconciliation Trips," conducted by Prof. Frank O. Beck, are now in their fifth and best year. The extraordinary diversity of racial elements which make up this cosmopolitan city, and the fact that the "melting pot" does not melt, makes it possible to journey about Chicago and visit a "little Italy," a "little Poland," and "little Russia" and a little almost anything else one desires. Germany, India, Japan, China, Russia, and other countries have been visited in that manner during the past few weeks. Clubs, theaters, restaurants and other cultural and religious institutions of these groups are visited; competent native-born interpreters of these people speak; and a real service is done in reconciling conflict groups. The idea is just to get conflict groups to look at each other impartially, to hear the other's point of view, to eat with each other, and to fellowship with one another, and then see what happens. And what happens, as a rule, is the attainment of knowledge that leads to sympathy, which leads on to understanding, and finally to cooperation.

* * *

The Meanest Racketeer

Underprivileged children in need of milk which generous donors intended to supply were the prey of the city's meanest racketeer, Jacob Karchmer, who was found guilty in the federal court the other day on the charge of using the mails to defraud, and who now faces a 15-year imprisonment penalty. Karchmer operated what he called the Chicago Infants' Free Milk depot, which proved to be practically useless in providing milk for needy children, but exceedingly useful in providing abundant cash for Karchmer's pocket. Karchmer's former racket was selling tickets to dances for the benefit of war veterans, in which, it is charged, the only beneficiary was himself. But in these days, with thousands of children suffering for need of milk, and a good many people ready to make sacrifices to supply it, the babies were an easier mark than the veterans. Fortunately this conscienceless exploiter of human misery has been caught, and that shameful racket has been stopped.

* * *

And So Forth

This year's lenten services in the loop and in all parts of the city have been well attended and followed with great interest. A three-hour service will be held Good Friday in Chicago Temple, and similar services in several outlying communities.

The Chicago Baptist social union has voted to omit the usual spring meeting and dinner and donate the money to Immanuel church's relief work. Dr. A. R. E. Wyant has been elected president for the year 1932-1933.

It is rumored that a group of Methodist ministers are planning a week's retreat to be held in April for the purpose of studying the relation of social radicalism to religion.

Dr. G. A. Pappermen, of Decatur, Ill., has been called to the pastorate of the Irving Park Presbyterian church.

CHARLES T. HOLMAN.

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Discuss Inter-Faith Relations

National Conference Seeks to Discover Sources and Cure of Religious Prejudice and Ill Will

(Special Correspondence)

WASHINGTON, D. C., March 12.—The National Seminar of Catholics, Jews, and Protestants, held here March 7 to 9, afforded for those who attended a distinctive experience. Some 500 persons, about half of whom were Protestants and the remainder equally divided between Jews and Catholics, met in a series of 10 sessions to consider some of the important questions of community relations and of educational processes by which justice, amity, and understanding can be advanced between the religious and cultural groups that comprise America. These questions had already been discussed by local groups in a series of city and college seminars which had been held throughout the country by the "National Conference of Jews and Christians." The meeting in Washington comprised the first coming together of a nationally representative group to discuss religious liberty and mutual understanding. Delegates were present from territory extending from Massachusetts to Florida, Wisconsin, Missouri and Alabama.

The program was balanced between general discussions, round tables of small groups, sessions of discussion by a dozen experts around a so-called "U-table" in front of the entire group, and the reading of papers based on research into the problems under discussion. These methods of handling the subject matter were exceptionally well suited to the personnel and to the type of problem.

Round Table Discussion

The procedure followed an orderly progression. At the opening session there was a general discussion by which a cross-section of intergroup experience was examined for evidences of situations of conflict, prejudice, and discrimination. The problems and issues revealed by personal testimony in this opening meeting were next further discussed in small groups. Then, these problems were scrutinized by a group of experts around a U-table under the able discussion leadership of Prof. William H. Kilpatrick of Teachers college, Columbia university. Priests, rabbis, and ministers; theologians, educators, psychologists, sociologists and laymen, were represented around the table.

In this discussion, instances of vocational, social, and political discrimination were examined for common underlying factors. It was pointed out that most of us "will to live as a group" and want everyone to approximate the same type. Further, there is a basic tendency to discriminate between individuals on their individual merits; we choose our friends in that way. But when we tend to discriminate against members of a group, as members of a group and not as individuals, then we are guilty of prejudice.

Such prejudice was found to have been largely exploited and strengthened for economic gain. It was felt to be fostered in adult groups and passed on to children; and to be mirrored in history, literature, and in religious and secular education. Lines of discrimination are deepened by economic forces but they are already laid down by distrust of other beliefs, by unconscious superiority, and by desire for uniformity. Ignorance and misinformation were pointed out as basic in reenforcing existing prejudice.

Public School Problems

The conference next met as a whole for general discussion of "The Elements of a Constructive Program for Improving Inter-group Relations." The question was raised as to the right of Protestants to have their form of the Bible read exclusively in the public schools supported by all three groups. The proposal was made that a time for separate religious instructions for all three groups be given in the schools, but some objections were raised to this because it would take religious instruction out of the home, the church, and the synagogue. On the other hand, it was pointed out that unless religious instruction were given in the schools some children unconnected with any religious group would fail to receive any religious or moral instruction.

There seemed to be some agreement that the schools might avoid emphasizing the religious festivals of one group but rather might try to give a broader understanding of various religious and cultural groups by explanations of their ceremonies and festivals as they come in the calendar. Some objections were raised to this on the ground of confusing children's minds by a variety of faiths. A suggestion was made that teachers would need to be trained to deal with this skilfully, to avoid proselytizing or prejudicing the pupils. The need of a textbook was pointed out which should be drawn up cooperatively to serve as a tool for teachers in creating understanding of the ethical and cultural contributions of various religious groups.

Direct or Indirect Action?

Small round tables developed these suggestions further and a pooling of the ideas arising in the separate groups revealed the distinction between a "direct" and "indirect" approach to the problem of resolving prejudice. Proponents of the direct approach advocated such projects as the teaching in schools and churches of the conception of religious liberty and freedom, and of the historical origins and effects of prejudice; the taking of groups of children of one religious faith to witness the religious ceremonies of another; the occasional bringing together of theological students of the three groups to attend the services of another faith.

Some of the suggestions for the direct approach ranged toward the seeking of a "common denominator" of belief, but it was pointed out that the conference was definitely not seeking to "water down diversifying tenets of faith," and that the maintaining of an absolutist position in regard to faith was not incompatible with cooperation toward a common social objective.

The "indirect" approach of working in cooperation toward a common social objective was perhaps emphasized more than the "direct." Dr. Francis J. Haas, director of the National Catholic school of social service, Washington, sounded a high note in calling the groups to work together in attacking the problems of unemployment and war. There was much approval of this suggestion as a means of furthering mutual understanding. It was recommended as a basis for the formation of local groups, following the experience of the Federal council of churches in uniting with Jews and Catholics in a national joint conference on unemployment, and similar experiments in St. Louis and Cleveland. The question was also raised as to whether there existed a sphere for common action in attacking the problem of weakening morals and lax observance of laws.

On the closing day, the groups met in sections along functional lines with members of the three faiths represented. Thus in one section on "What should be done in church schools?" there was discussion by priests, ministers, and rabbis of the problem of avoiding prejudice against other faiths in the religious instruction of children. Similar problems were considered in sections on public schools, women's organizations, preparatory schools, community seminars, and theological seminaries. Other sections considered "Specific Tasks of Younger Clergy," "Cooperative Religious Work in Institutions of Higher Learning," "Preaching and Its Intergroup Effects," and "Journalism and Its Effects on Intergroup Attitudes."

Addresses by Notables

The papers contributed to the conference were most significant and will be made available for a wider public. Prof. Carlton J. H. Hayes, professor of history, Columbia university, contributed out of his wide research a paper on "Historical Backgrounds for the Discussion of Intergroup Relations." Prof. Evarts B. Green, professor of American history, Columbia university, reviewed significant events in American history in his paper, "The American Experience with Religious Freedom." Dr. Cyrus Adler, president of the American Jewish committee, shared his large insight and sympathies with the group in his paper, "A Minority Group Views the American Religious Scene." Mention should also be made of the addresses of Michael Williams, editor of the Commonweal, and Alfred M. Cohen, president of B'nai B'rith, on "The Part of the Press in the Movement for Improving Intergroup Relations."

The director of the National Conference of Jews and Christians [Everett R. Clinchy, who is also secretary of the Committee on Good Will Between Jews and Christians, of the Federal council of churches] was urged by Rabbi Morris Lazaron in a summary address to increase the number of standing conferences of Protestants, Catholics and Jews, in cities throughout the nation.

The closing address was made by Hon. Newton D. Baker.

LUCY P. GREIGG.

Sectarian Lines Growing Dimmer

Youth Conferences in Philippines on Interdenominational Basis—Disciples Missionaries Leave

(Correspondence from the Philippines)

MANILA, Feb. 20.—It is during the winter holidays rather than at the vacation season that the Philippines hold their young people's institutes. Six fine institutes have just been held in various parts of the archipelago—one at Cebu in the southern islands, and five in Luzon, the principal island. A total of more than 600 attended the institutes in Luzon. The current financial depression kept many more away. In addition, the Y. M. C. A. has had its annual youth conference at the mountain health resort city of Baguio, with a delegation of more than 300 from schools throughout the archipelago.

This year for the first time a definite attempt was made to drop denominational lines at these institutes of youth. Of the five institutes in Luzon one was held entirely under interdenominational auspices; two were held under the direction of one denomination, with leaders and young people of other denominations participating; and two were held in territory served entirely by one church. To make the first-mentioned institute truly cooperative the young people of one denomination gave up their own institute, to which they had become attached during a period of years, and sent the largest delegation to the new institute. Of this institute a Filipino leader said: "On the institute ground one could not tell who was a Disciple, a Methodist, a United Evangelical, or a Mohammedan. We were one in spirit and purpose, all seeking more truth, inspiration, and fellowship with God and with one another."

* * *

Peace Issues Stressed

A common discussion theme in all of the institutes was that of world peace. It was the first time that many of these young Filipinos had come face to face with the problems of war and peace. At each institute there were many who signed a disarmament petition to be sent to the Geneva world disarmament conference. In addition steps were taken in at least two institutes to mobilize public opinion against compulsory military training in high schools and in the university. Progress was made at all of the institutes in gaining the active participation of the young people themselves in discussion courses, open forums and life quest groups.

* * *

Elect Filipino Secretary of Religious Education

Several other significant developments in religious circles occurred before the end of 1931. At its annual meeting the Philippine council of religious education elected its first Filipino general secretary. He is the Rev. Cipriano Navarro, recently the associate secretary of the council, and for many years the pastor of a prominent student congregation. Mr. Navarro is a graduate of law and was a delegate to the last general conference of the Methodist church. At the same meeting the council elected its first curriculum secretary in the person of Miss Avelina Larenzana, recently a graduate student at Boston university. The council endorsed an intensive program of curriculum research intended to lay the foundation for better religious curricula in the Philippines.

* * *

Form United Church

In December a union was consummated of 11 Protestant groups which are independent of any mission, being principally the results of splits and sub-splits from mission churches about 15 years ago. Henceforth this group will be known as the United Evangelical Church in the Philippine Islands. There are about 12,500 communicants in the new church.

* * *

Make Progress in Illiteracy Drive

For more than a year Dr. F. C. Laubach, one of our veteran missionaries, experimented on a method for teaching illiterates among the Moros in the extreme southern part of the archipelago. He finally worked out a system so simple that the average illiterate can learn to read in less than an hour. Recently, under the auspices of the National Christian council, Dr. Laubach held a number of institutes for training teachers in this method, with more than 300 passing the teacher's examination. At the same time Dr. Laubach and others worked out "keys" for instruction in several of the most widely used vernaculars. The National Christian council is now sponsoring this literacy movement throughout the islands.

* * *

Disciples Withdraw Missionaries

The mission of the Disciples of Christ is rapidly withdrawing from this field, due to a serious reduction in support. Several of their 20 missionaries have already gone and more are leaving within the next few weeks. Only two missionary families are to remain to assist the young national churches built up by the mission. Whereas these churches have been not more than 50 per cent self-supporting they are now faced with the need of becoming almost immediately entirely self-supporting. The Disciples of Christ constitute one of the smaller missions in the Philippines, but they have been doing a valuable work, with their leaders participating widely in cooperative efforts.

* * *

Methodists Hold Conferences

The annual conference of the Methodist Episcopal church convened Feb. 17. Immediately following there will be held a Central Conference for Southeastern Asia, composed of delegates from the Methodist churches of the Philippine Islands, Malaysia and Sumatra. Bishop and Mrs. James C. Baker of Korea are visitors at both conferences.

WILLARD S. PALMER.

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Communism in Balkans Growing

Students Shifting Rapidly to the Left—Unemployment Growing—What Style is Jugoslavic?

(*Correspondence from Southeast Europe*)

BELGRAD, Feb. 26.—As was to have been expected, economic distress in east and southeast Europe has been seized upon by communist elements as offering fertile soil for increased agitation. What from a distance appears to be truly unjust treatment of labor in the Upper Silesian coal district has led to local strikes and these to communist demonstrations in which many workers and police were injured. Similar incidents have occurred in Sub-Carpathian Russia and Roumania.

In Roumania a study of the political attitudes of students is illuminating. While two years ago the great majority of university students in Roumania were nationalist and conservative, if not chauvinist, today just over one-third are enrolled in right-wing groups and only 2½ per cent of those enrolled are active. On the other hand 16,800 out of the total 34,000 are reported as belonging to left-wing groups. This swing to the left has probably more good features than bad, for while it indicates some slight movement toward communism, it means that a larger number of students are thinking in terms of international cooperation and fewer are blindly nationalistic. With economic distress among the peasantry still increasing, it is claimed that communistic doctrine finds ever wider acceptance there.

Communist forces have evidently made Sofia their headquarters for work in the Balkans. In Bulgaria itself, beside open political agitation, a vicious assault is being made against the church. The atheistic magazine, the Godless, is now on public sale in Sofia, and it is reported that editions in other languages than Bulgarian are also being printed in Bulgaria. In Greece, the attack seems to be more directly political, and both government and church leaders are concerned about the spread of communism among students and the working-classes.

* * *

Czechoslovak Relief for Unemployed Increases

The past few months have shown a sharp increase of unemployment in Czechoslovakia, with prospects of still larger figures before spring permits resumption of outdoor manual labor. At the moment over 4 per cent of the population is out of work, a situation which, while not so acute as that of England or Germany, still strains every capacity for relief in the republic. Under the direction of the ministry of social welfare, extraordinary new measures are being undertaken. Eighteen homes for unemployed youth have been opened, the free distribution of coal to needy unemployed has relieved much distress this winter; a special commission is elaborating a relief program for Sub-Carpathian Russia where great poverty is prevalent. In addition, a nation-wide distribution of potatoes to unemployed is now in progress, under the direction of the ministry of food supplies. Over three and one-half million Czech crowns have thus far been expended for food distribution.

* * *

Roumanian Church Strengthens Home Missions

At a recent conference of the clergy of the Roumanian Orthodox church much time was given to the problem of home missions, especially as it concerns atheistic propaganda. Among other measures adopted are the following: the publication of a church daily, serving primarily home mission purposes; counter propaganda by radio, in answer to extensive radio-preaching of communism and atheism received from Russian stations.

* * *

Peace Meeting In Jugoslavia

A significant event in the movement toward better international relations was a gala program organized in Belgrad by the local chapter of the Women's League for Peace and Freedom. The cooperation of foreign language schools in the city made possible a program in which nine nationalities were represented by song or recitation in their respective languages. The large audience was specially pleased with a recitation in Bulgarian and with the psalm sung in Hebrew by the cantor of a local synagog.

* * *

How the Minorities Question Persists

Considerable comment has been aroused on both sides of the border by the recent founding of a Magyar academy of sciences and arts in Czechoslovakia. A gift of one million Czech crowns by President Masaryk assures the future of the new institution, which is hailed in Czechoslovakia as a proof of that country's disinterested promotion of the cultural interests of Hungarians within the state. Some Hungarian periodicals on the other hand assail the new academy as Czechoslovak chicanery and call those Hungarian citizens of Czechoslovakia who participate in it, traitors to the cause of Hungarian solidarity.

* * *

Good Templars Celebrate

The Good Templar lodge, one of the oldest and most active temperance organizations in Jugoslavia, has just celebrated its 25th anniversary. Due largely to its efforts there are now a score of special temperance organizations in the country, among the most significant of which are those among students, high-school youth, railroad men, physicians, aviators and teachers. Nine temperance periodicals are published in Jugoslavia.

* * *

Church Architecture Is a Problem There, Too

The controversy which has raged about the style to be used in building the monumental cathedral of St. Sava in Belgrad, has just taken on a new interest through the participation of Mestrovic, Jugoslavia's greatest sculptor. Opposing the majority of artists, Mestrovic argues that no such thing as a true south-slav style in church architecture exists, and that a pseudo-Byzantine building would be as insincere as baroque. Mestrovic urges that, instead of attempting the impossible task of creating something to typify the Jugoslav race, a church should be built which would interpret the spirit of our times.

* * *

Dealing with The Movies

The citizens of the Bulgarian city of Trnovo have undertaken to solve the problem of moving-pictures for youth. At a recent meeting of the parent-teacher association it was decided to set up their own censorship to pass on all films to be shown in the city, even if they have been officially passed by the Ministry of Education. It was further ordered that high-school pupils should be permitted to attend the "movies" only twice a month.

* * *

Still Hope for Non-Aggression Pact

It is hoped that the attendance at the disarmament conference of Litvinoff and Prince Ghika, Roumanian foreign minister, will give opportunity to resume the negotiations for a pact of non-aggression between Roumania and Soviet Russia. These negotiations were discontinued at Riga, because of failure to agree on the question of Bessarabia.

DONALD A. LOWRIE.

Episcopalians to Hold Church Congress at Hartford

The church congress of the Episcopal church will be held in Hartford, Conn., April 26-29. Among the subjects to be considered are: "Should the church sanction the remarriage of the divorced?" "What should be the relation of the church to economic change?" "Did Christ teach pacifism?" "Should the church allow the election of bishops from one diocese to another?" "What figure of Christ emerges from New Testament criticism?" "Should there be a final court of appeals in doctrinal matters?" "Is religion necessary for a high morality?" The subject of the relation of the church to economic change will be discussed by Spencer Miller, jr., Mary Van Kleeck of the Sage foundation and Rev. J. Howard Melish; the subject, Jesus and pacifism, by Bishop Hobson and Rev. A. L. Kinsolving of Boston.

Dr. M. G. G. Scherer, Lutheran Church Leader, Dies

Rev. Melancthon G. G. Scherer, secretary of the United Lutheran Church in America since its organization in 1918, died March 9 at the home of his son, Rev. Paul Scherer, of the Lutheran church of the Holy Trinity, New York city. He had been ill for many months. Ordained in 1883, Dr. Scherer served as pastor for several years, and for three years was president of North Carolina college. He was president of the United synod of the Evangelical Lutheran church in the south from 1914 to 1918, when it was merged with the general synod and the general council. The consolidated organizations became the United Church in America. Dr. Scherer was a delegate to the Conference on life and work at Stockholm and the World conference on faith and order at Lausanne. He was a director of several Lutheran church organizations.

What Are Home Boards After?

Informal Conference of Executives Seeks to Define Aims and Future Line of United Action

(Special Correspondence)

NEW YORK, March 11.—An "informal conversation on home missions" which was held at the Hotel St. George, Brooklyn, on March 9 and 10 not only clarified a variety of problems which confront the boards, but also revealed a widespread desire for a greater degree of interdenominational cooperation. This was "an unofficial meeting of officials" attended by some 35 board executives. Everyone present was encouraged to speak freely and frankly. No findings were drawn up, and the only votes taken were to refer two matters to the administrative committee of the Home Missions council.

The causes of the decline in missionary giving was the first topic discussed. Representatives of each of the major denominations stated their experience. In most of the groups present the decline began while the late lamented period of prosperity was at its height, with 1927 as the general turning point in receipts. Someone estimated that the present shrinkage in gifts from the churches was only from 40 to 60 per cent due to the depression. Several other causes were mentioned. In regard to the statement that big churches and big preachers were not concerned with missions, a study made two or three years ago was presented showing that the per capita giving to missions increased with the size of the church through the group of 800-member congregations, after which the variations became so great as to prove nothing.

One man summarized the experience of the last 25 years after this fashion: "The mission boards were the first to discover the possibilities of the every member canvass and the weekly envelope system, and made sudden gains as a result of this innovation. Since then the churches themselves and allied institutions have been taking an increasing advantage of this plan. While the money given to missions has grown somewhat less, the total giving of the members of our churches has continued to mount to new levels until very recently." Although in some instances building projects have hindered missionary giving, it was thought that the importance of this factor had been greatly exaggerated. Some of the decline was ascribed to "the critical temper of the time."

What Are Boards For?

"If each self-supporting ecclesiastical unit is to administer the home mission work within its bounds, what is to become of the national boards?" was one question raised. The answer seemed to be that these boards were to supervise the work in non-self-supporting areas, maintain experts whose advice would be available to all of the churches, conduct experiments of a pioneering nature, and give to the churches the sense that they are sharing in a national enterprise.

Various answers were suggested to the question: "What is the home mission motive? What are we trying to do?" It was recognized that the task of Christianizing the country must be achieved by the local churches rather than by the national boards. It was felt that the major function of these boards is to assist in the maintenance of functioning churches which are needed but which cannot meet the full charges for their own support, at the same time to supplement them with elemental ground work such as the founding and nurture of Sunday schools on the one hand, and the stimulation of broader ideals on the other.

When a secretary raised the question as to the degree in which his board was justified in spending money for the maintenance of a hospital in one of the plaza towns of New Mexico, a discussion was precipitated which ranged far beyond the original issue. The first step was the statement that the work which our mission boards undertake among the Spanish-speaking people of the southwest should be intelligently planned. Instead of sporadic ventures on the part of various groups there should be a coherent program in which the schools, hospitals, social centers and churches should be effectively related to each other.

The question was then raised if this Spanish-speaking work was not something which the denominations could carry on far more effectively together rather than separately. Apparently it is an area where a considerable number of superintendents trail each other around on similar errands. The difficulty was brought up that the Spanish-speaking churches in the southwest belong to a great variety of ecclesiastical bodies, some of which are self-supporting and most of which are not amenable to direct control by the national boards. At the same time it was thought that united action was not impossible, either through joint supervision or even in a more intimate type of cooperation. The whole matter was referred to the administrative committee of the Home Missions council.

Rural Work

A somewhat similar discussion developed on the subject of rural work. A denominational superintendent reported that he could not properly administer his own work without knowing what the other denominations were doing, but that he rarely if ever secured accurate information concerning their activities from the field. It was suggested that the various boards study their budgets together. Already this is being done in Oregon on a state basis.

One of the great needs in the field of the rural church is expert advice—service rather than subsidies, as one speaker put it. Experts are rare, their wisdom is not at all denominational in its application, and many of the smaller denominations cannot afford such a service. It was suggested that plans be evolved so that these men of specialized knowledge might serve all of the churches. This was also referred to the administrative committee of the Home Missions council.

The spirit of the gathering was one of cordial desire to work together in every possible way towards the attainment of a common goal. When one secretary urged that the boards take the risk of uniting in

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matters which deeply touch the life of their respective denominations as well as in the harmless periphery of their activities where "there is nothing to lose" his words were greeted with applause.

JOHN R. SCOTFORD.

World Unity Memorial to David Starr Jordan

To perpetuate the peace ideals of the late David Starr Jordan, a "World Unity memorial" has been established by his friends and associates. Sponsored by Mrs. Jordan, the memorial is being promoted by an international committee of which President Hamilton Holt, of Rollins college, is chairman. Other members are Jane Addams, Salmon O. Levinson, Sir Norman Angell and Baron Sakatani. The purpose of the memorial is to make possible the wider diffusion of Dr. Jordan's important statements on peace and international cooperation by magazine and pamphlet publication, and to encourage the development of the peace spirit among college students.

Death of Rev. Carroll M. Davis, of St. Louis

Rev. Carroll M. Davis, former dean of Christ church cathedral, St. Louis, and for eight years domestic secretary of the department of missions of the Episcopal national council, died suddenly on March 2, at St. Louis, aged 74. Dr. Davis was a member of Christ cathedral staff for about 40 years. About nine years ago he resigned as dean of the cathedral and went to the mission secretaryship. Early last year he retired, and returned to St. Louis, as canon of the cathedral.

Bishop Quayle's Collection of Bibles Is Filmed

The collection of Bibles bequeathed by the late Bishop W. A. Quayle to Baker university, has been filmed, as a notable private collection of books, by Paramount Sound News. Many old manuscripts and early printed Bibles are included in the collection.

Illinois Disciples Ministers To Hold Retreat

The fifth annual retreat of Illinois Christian ministers is to be held at First Christian church, Springfield, April 4, 5, with the general theme for meditation and discussion, "Christ the Interpreter." Rev. C. W. Cummings of Springfield, is president.

American University Plans Annual Seminar to Palestine

The fourth annual seminar to Palestine is announced by the American university, Washington, D. C., under whose auspices, jointly with the American School of Oriental Research, these seminars are conducted. The purpose of the seminars is to acquaint social and religious leaders in America with the cultural history of Palestine, together with present-day conditions there. The group will sail from New York, June 21, under the leadership of Dr. Arthur J. Jackson, of the American university department of religion. (Applications for membership in the seminar should be addressed to him.) Three weeks will be spent in Palestine. There will be lectures, field trips to excavations, and conferences with Zionist leaders and others.

Son of Anton Lang, of the Passion Play, to Teach in This Country

Anton Lang, jr., son of the famous "Christus" of the Oberammergau passion play, will join the faculty of Georgetown university, Catholic school at Washington, D. C., as an instructor in German. Mr. Lang was awarded a degree four years ago at Holy Cross college in Worcester, Mass. More recently he has been studying in German universities.

Knights of Columbus Observe Jubilee

On March 29 the Knights of Columbus, Catholic fraternal organization, celebrated the golden jubilee of the organization, with continent-wide programs and a radio broadcast.

Disciples to Hold International Meet in Indianapolis

It is announced that the 1932 international convention of the Disciples of Christ will be held in Indianapolis Oct. 11-16; this decision was reached at a meeting of the executive committee recently held in that city.

Religious Education Council Sponsors Magazine for the Blind

A monthly magazine for the blind is to be issued in braille by the John Milton foundation of New York city, through the cooperation of Protestants, Catholics and Jews. The foundation is sponsored by the Council of Religious Education and the Council of Reformed Missions.

Dr. Thwing Says Religion Is Not Slipping

In a recent interview Dr. Charles F. Thwing, former president of Western Reserve university, discussed religion. "Religion as seen in statistics, in certain churches," he said, "is rather losing ground. But churches still are a strong, mighty force. Religion as a sentiment among thoughtful people is not losing ground. Every man who thinks at all must be religious."

Prizes to Be Awarded for Student Editorials on Liquor

The Intercollegian, 347 Madison ave., New York city, announces an editorial contest open to student writers of published editorials dealing constructively with "The Problem of Liquor." Several subjects are suggested. These, with full details, may be secured by writing the Intercollegian (editorial contest editor).

Publishers to Award Prize For Best Sermon

The Macmillan company announce that a prize of $250 will be given for the sermon that in the judgment of the contest editors best meets the conditions proposed. The editors will consider the following points: exegesis, spiritual insight, evangelical emphasis, homiletical technique, relevance to modern life and thought, style. About 30 sermons from those submitted will be published in the autumn. The prize will be awarded in September. The editors of the contest are Rev. Hugh T. Kerr, Rev. J. Newton Davies, Rev. C. Wallace Petty and Rev. Edwin A. McAlpin. Full details may be obtained from the Macmillan company, New York city.

Rev. H. S. Anderson Comes to Chicago from North Dakota

Rev. Howard S. Anderson, for the past four years minister of the Congregational church, Williston, N. D., has accepted a call from the Warren Avenue church, Chicago, and began work March 1. Dr. Anderson has been an active champion of better race relationships, having appeared in court frequently in behalf of Negroes.

New York University Offers New Religious Education Course

A new practical course in religious education designated as "Supervised Student Teaching in Week-day Church Schools" is being offered this semester by the religious education department of New York university. The Greater New York and Brooklyn church federations are cooperating. The course is open to all students eligible for admission to the school of education. Students in the course teach under the supervision of university instructors one or two afternoons each week in week-day church schools conducted by the church federations.

A Post-Easter Program For the Churches

The Family Altar League of America, founded 25 years ago by Rev. W. E. Biederwolf, the evangelist, has recently been reorganized, and now presents a plan of religious devotions, for the period between Easter and Pentecost, for the use of churches. The "family altar" idea is only a part of the plan. A copy of the program may be obtained without charge from the Family Altar League, 189 Madison ave., Chicago.

Dr. Bowie Lenten Speaker

Lenten services in New York city this year were undertaken by the church federation as usual, and ran for four weeks. Dr. Walter Russell Bowie of New York and three local pastors were heard daily for one week each.

BOOKS RECEIVED

Albert the Good and the Victorian Reign, by Hector Bolitho. Appleton, $3.50.

The Origin and Development of the State Cult of Confucius, by John K. Shryock. Century Co., $4.00.

The Hidden Years, by John Oxenham. Illustrated edition. Longmans, $3.00.

An Outline of the Literary History of the Bible, by Margaret B. Crook. Abingdon, 50 cents.

Prayer, by Dwight Bradley. Pilgrim, 15 cents.

Thunder and Dawn, by Glenn Frank. Macmillan, $3.50.

The Excellent Becomes the Permanent, by Jane Addams. Macmillan, $1.75.

A Summer's Sermons, by Gilbert E. Pember. Stratford, 50 cents.

Jesus, prophet of Galilee, by Paul Moyer Limbert. Association, no price given.

The Story of the Peace Negotiations, by Haridas T. Muzumdar. India series, 20 Vesey St., New York, 25 cents.

Sanctuary, by William Faulkner. Modern Library, 95 cents.

The Spirit of World Politics, by William Ernest Hocking. Macmillan, $5.00.

Minute Stories from the Bible, by Alfred Skredsvig and Isabel Juergens. Grosset & Dunlap.

The Episcopal Church, Its Faith and Order, by George Hodges. Revised edition. Macmillan, $1.50.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Disorderly Conduct

(Sally Eilers, Spencer Tracy) (Fox) Clever, fast picture of romance, police and high-life gambling. Hero-policeman is engaging grafter, heroine a chronic but fascinating lawbreaker, her father a gambling overlord—and all end happily. As police publicity, very doubtful.

A: Good of kind. Y: Doubtful. C: No.

Fireman, Save My Child

(Joe E. Brown) (Warner) One of Brown's best roles—local fire chief, baseball hero and inventor; then star pitcher on a big league team for whom he almost loses the world series when he hears a fire siren, but wins it for them instead. Good clean fun. Misleading title.

A: Amusing. Y: Good. C: Good.

Impatient Maiden, The

(Mae Clarke, Lew Ayres) (Universal) Blase heroine approves love, sneers at marriage, but young ambulance doctor changes her ideas and she his. Very clinical operation the climax.

A: Hardly. Y: Doubtful. C: No.

Lure of the Ring

(Jack Dempsey) (State Rights) Glorifies prize-ring prowess as great American sport, showing big moments of a dozen fights, particularly the knockouts, with very crude vocal accompaniment throughout. Primarily a blatant ballyhoo for Dempsey's "come-back."

A: Depends on taste. Y: Doubtful. C: Better not.

Pleasure

(Conway Tearle) (Art Class) Amateurish production in which author, unhappily married to an unfaithful wife, falls in love with a model. Situation cleared up when wife leaves with another man and gets divorce.

A: No. Y: No. C: No.

Shopworn

(Barbara Stanwyck) (Columbia) Hackneyed story of rich youth in love with waitress to whom his mother violently objects. Misunderstandings and separation—heroine has liaisons and stage career—final reconciliation to which even mother contributes. Barbara Stanwyck's acting a redeeming feature.

A: Ordinary. Y: Unsuitable. C: No.

Wiser Sex, The

(Claudette Colbert, Melvyn Douglass) (Paramount) Highly sophisticated, sexy story of gangdom, the law, and love. Heroine poses as demimonde to save her beloved district attorney, framed for murder by the gang. Finely played by Colbert, Douglass, Boyd, with Tashman for super-sex-appeal.

A: Depends on taste. Y: By no means. C: No.

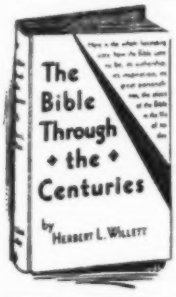
Best Recent Films for Family Audience:

Business and Pleasure
Errand
Freighters of Destiny
Local Boy Makes Good
Man Who Played God, The
This Reckless Age

Films of Special Interest for Adults:

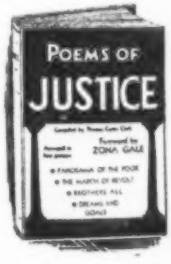
After Tomorrow
Arrowsmith
Broken Lullaby
Silent Witness, The
Strangers in Love
Hell Divers

BOOKS *that help* MINISTERS



"Dr. Herbert L. Willett has established his right to produce such a book as **THE BIBLE THROUGH THE CENTURIES** by long years of service at the University of Chicago. He is known for his ability to make clear to the average man and woman the facts which modern research has discovered concerning the Bible. Here is the whole story of the book, and its place in the life of today." *KDKA, Pittsburgh Radio Review.* [$2.50]

"Thomas Curtis Clark has rendered a real service in compiling **POEMS OF JUSTICE.** It is a handy volume for speakers and writers who are looking for the appropriate quotation to give wings to their thoughts on social issues." *Reinhold Niebuhr.*



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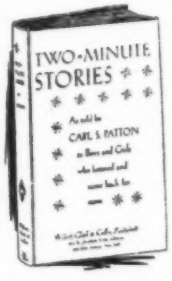
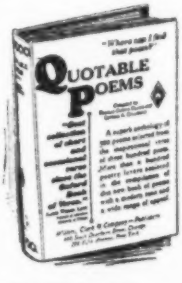


"TWO-MINUTE STORIES, by Carl S. Patton, contains 53 brief sermon-stories for children. The author has a happy faculty of making an ordinary incident interesting to boys and girls. They like the stories and come back for more." *The Journal of Religion.*

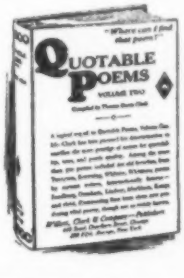
(There are books and books of stories for children; but here is something different—there is not a cheap story in the book.)

[$1.25]

"MAGNIFICENT OBSESSION, by Lloyd C. Douglas, is a novel, but it is also a magnificent sermon. Not that there is anything preachy about it, or that it is a story with a moral tacked on; but rather that moral values and gripping spiritual realities emerge in the artistic telling of the story itself. The suggestion of Dr. Douglas's novel is most compelling." *The Congregationalist.* [$2.50]



"QUOTABLE POEMS, Vol. I, is distinctive and dynamic. The taste in the selection of poems is above reproach." *Frederick F. Shannon.* [$2.50]



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